

THE
VVAY TO TRVE
HAPPINES:

Leading to the Gate of
KNOWLEDGE.

O R,
An entrance to Faith : with-
out which it is vnpossible to
please G O D.

BY
Questions and Answers, opening
briefly the meaning of every
seuerall Booke and Chapter of
the B I B L E, from the begin-
ning of G E N E S I S, to the
end of the R E V E L A T I O N.

L O N D O N :
Printed for *Thomas Pawier*, and
are to be sold at his Shop
in Iuy lane.



To the Reader.

**Iudgements are prepared for Scorners, *Proverb.*
19.29.**

**If any man long after life, and to see good dayes,
let him refraine his tongue from euill, *1 Pet.* 3.10.**

**As you would that men should doe to you, so
doe you to them, *Luke* 6.31.**

Loue couereth a multitude of faults, *1 Pet.* 4.8.

**He that loueth not, knoweth not God, for God
is loue, *1 Iohn* 4.8.**



The Doctrine of the Olde and Newe TESTAMENT.



Question.

What is Doctrine?

Ans. Precepts, for the finding and racing out of sinne.

Quest. *What is the effect of doctrine?*

Ans. Faith and vertuous living.

Quest. *How many-fold is doctrine?*

Ans. Two-folde, either Divine or Morall.

Quest. *Distinct, as how?*

Ans. In our duty towards God.

Quest. *Morall, as how?*

Ans. In our dutie towards our selues and our brethren.

Quest. *How many sorts of men may we call brethren?*

Ans. Foure.

Quest. *Which be they?*

Ans. Such as are of one Parentage, one Country, one Religion; or of one minde by friendship.

Quest. *How is Morall doctrine diuided?*

Ans. Into rules of dutie toward our superiours, parents, kindred, of-spring, family and inferiours.

Quest. *How may this duty be infringed?*

Ans. By the corruption of the flesh, and all other actnall sinne.

Quest. *How many wayes doth God teach?*

Ans. Foure manner of wayes.

Quest. *Which be they?*

Ans. By his word, by his workes, by his punishments, and by his blessings.

Quest. *Are these performed alway in his owne person?*

Ans. No, but more often by his chosen Ministers.

Quest. *How are they intitled?*

Ans. By the names of Patriarkes, Captaines, Judges, Kings, Prophets, Euangelists, and Apostles.

Quest. *Which call you Patriarkes?*

Ans. The first Fathers of the Church, as Adam, Enoch, Abraham, Isaac, Jacob, &c.

Quest. *Which call you Captaines?*

Ans. Such as had the leading of the Israelites from Egypt to the land of Canaan: and gave directions in time of battell, as Moses and Ioshua.

Quest. *Which call you Judges?*

Ans. Such as executed Gods iudgements vpon

the enemies of the Church, and did administer Justice among his people, as Ehud, Shamgar, Sampson, Gideon, Iphthah, Samuel, &c.

Quest. *Which call you Kings?*

Ans. The annointed of God, and soueraigne rulers of his people, as Saul, David, &c.

Quest. *Which call you Prophets?*

Ans. Such as by inspiration of the holy Ghost did foretell the ruine of sinne, and the reward of vertues, and were interpreters betwene God and man.

Quest. *Which call you Euangelists?*

Ans. The writers of the Gospel of Iesus Christ.

Quest. *Why are they called Euangelists?*

Ans. Because their workes containe the glad tidings of saluation to all that beleecie.

Quest. *Which call you Apostles?*

Ans. The chosen Disciples of Christ, as Simon, Andrew, Peter, John, &c.

GENESIS.

CHAP. 1. to 5.

Question.

What doe we learne by the creation of the World?

Ans. As touching the Creator, three things.

Quest. *Which be they?*

Ans. His omnipotencie in creating all things of nothing: his boautie in furnishing the world with all necessary ornaments: and his loue, in giuing man dominion over all, Chap. 1. 26.

Quest. *What doe wee learne as touching our selues?*

Ans. Three things.

Quest. *Which be they?*

Ans. The obseruation of the Sabbath chap. 2. 2. Humilitie of minde in being made of the dust of the earth, chap. 2. 7. And the reuerence which wee owe to marriage.

Quest. *Why ought we to reuerence marriage?*

Ans. Because it was instituted of God himselfe, and in Paradise, chap. 2. 23.

Quest. *How ought a man to loue his wife?*

Ans. As himselfe, being flesh of his flesh

Quest.

Quest. Where was man placed after his creation?
 Ans. In Paradise.
 Quest. Did he continue there?
 Ans. No, he fell.
 Quest. How?
 Ans. By the malice of the Diuell.
 Quest. What was his sinne?
 Ans. Disobedience.
 Quest. How did God punish him?
 Ans. He cursed him and his posteritie, wherein he shewed his iustice, chap. 3.13.
 Quest. How did he comfort him?
 Ans. By promising forgiveness by the seede of the woman, Christ Iesus, chap. 3.14.
 Quest. What did that shew?
 Ans. His mercy.
 Quest. How many wayes did the curse of God extend vpon Adam.
 Ans. Foure manner of wayes.
 Quest. Which be they?
 Ans. First, the earth was made barren for his sake. Secondly, his posteritie, as well as himselfe, became bondmen to hell. Thirdly, all the dayes of his life he was to eate his meate in the sweate of his browes. And fourthly, he was thrust out of Paradise.
 Quest. How was Eue punished?
 Ans. Two manner of wayes.
 Quest. Which be they?
 Ans. First, to bring forth her children in sorrow: And secondly, to line in subiection to her husband.
 Quest. How was the Serpent punished?
 Ans. Three manner of wayes.
 Quest. Which be they?
 Ans. First, he was made the most cursed of all creatures: Secondly, hee was to goe vpon his breast: And thirdly to deuoure the dust of the earth.
 Quest. Which was the second sinne of the world?
 Ans. Murther.
 Quest. Who committed it?
 Ans. Cain.
 Quest. Vpon whom?
 Ans. Vpon his brother Abell, Chap. 4.11.12.
 Quest. What was their quarrell?
 Ans. About their Sacrifice.
 Quest. Why?
 Ans. Because Abells was accepted and Caines was not, Chap. 4.4.5.
 Quest. Why did not God accept Caines sacrifice?
 Ans. Because he did it more vpon custome, then conscience.
 Quest. Who taught them to sacrifice?
 Ans. Their father Adam.
 Quest. How could hee doe that, and the Law not yet giuen?
 Ans. The Law of God is two-folde: naturall, imprinted in mens hearts: and traditionall, pronounced from God, and written in the Bible.
 Quest. Which of these two had Adam?
 Ans. The first.
 Quest. What was the punishment of Caine for killing his brother Abell?
 Ans. He was cursed of GOD, and condemned for a run-agate.
 Quest. Whom did God raise after the death of Abell, to build his Church vpon?
 Ans. His brother Seth, chap. 4. ver. 25.
 Quest. Was the example of Caines punishment ad-

monish the succeeding age to beware of sinne?
 Ans. No: as the world grew in yeeres, so it grew in iniquitie.
 Quest. In what manner?
 Ans. It was wholly corrupt, and full of crueltie, Chap. 6.11.
 Quest. By whom did God reprove them?
 Ans. By Noah.
 Quest. How?
 Ans. In making it knowne he would drowne the world by his preparing of the Arke.
 Quest. Were the people reformed?
 Ans. No: they laughed at it, and remained secure till the waters came on them.
 Quest. Were all destroyed?
 Ans. All but Noah and his family, and some other for the preservation of their kind.
 Quest. What moued God that hee would not spare so much as the brute beasts?
 Ans. His detestation of sinne.
 Quest. Who was the first figure of Christ?
 Ans. Enoch.
 Quest. How was he a figure of Christ?
 Ans. In being taken body and soule vp into heauen, as Christ was, chap. 5.24.
 Quest. Who was the first figure of the Church?
 Ans. Abell.
 Quest. Who was the second?
 Ans. Noah, preserued in the Arke.
 Quest. What did his preservation signifie?
 Ans. The loue of God towards his Church.
 Quest. What did the tossing of the Arke by the waves signifie?
 Ans. The persecution that the Church should suffer.
 Quest. Wherein did the mercy of God appeare?
 Ans. In causing the waters to fall.
 Quest. Wherein did the reede of Noah appeare?
 Ans. In giuing God thanks for his deliuerance as soone as hee set foot vpon dry ground, Chap. 8.20.
 Quest. How did Noah afterward offend?
 Ans. By drunkenesse, Chap. 9.21.
 Quest. Who couened their fathers shame?
 Ans. Shem and Iaphet.
 Quest. What retriued they for it?
 Ans. Their fathers blessing, chap. 9.25.
 Quest. Who made a mocke at his fathers infirmities, and did not seeke to coner it?
 Ans. Ham.
 Quest. What was his reward?
 Ans. His fathers curse, Chap. 9.25.
 Quest. How did God plague ambition?
 Ans. By confusion.
 Quest. Where?
 Ans. At the building of the towne of Babell, where all people purchased the displeasure of almighty God.
 Quest. By whom did they recouer their displeasure?
 Ans. By the faith of Abraham, Chap. 12.3.
 Quest. How?
 Ans. In his seede all nations were blessed.
 Quest. Who was Abrahams brother?
 Ans. Lot.
 Quest. Did they agree together like brothers?
 Ans. Yes, till they grew rich.
 Quest. Who was the cause they fell out?
 Ans. Their heardsmen.
 Quest. After their quarrell was knowne, did they

disasters,

Masters, as men of our age, seeke to be reuenged one of another?

Ans. No: they gaue gentle words, and sought meanes how to prevent the like inconuenience.

Quest. How was that?

Ans. They departed and dwelt asunder, Chap.

13.7.

Quest. But with that separation did their loues decay?

Ans. No: it was still constant, and brother-like.

Quest. How doth that appeare?

Ans. In that after that Lot was taken prisoner in the company of the Kings of Sodome and Gomorrah, Abraham with a band of men, rescued him, Chap. 14. 16.

Quest. Did Lot then dwell in Sodome?

Ans. He did.

Quest. Why? that was a dangerous place, though pleasant.

Ans. True, so are all places where wickednesse abounds.

Quest. Yet Lot was a righteous man.

Ans. He was, but he suffered as the wicked did, by being in company with them.

Quest. How was that?

Ans. He was taken prisoner (as I said before) with the irreligious Kings, going in aid with them against their enemies.

E H A P. 15. to 20.

Question.

How was Abrahams wife?

Ans. Sarah.

Quest. How did shee offend when shee perceived her selfe barren?

Chapter 16. 3.

Ans. By vsing vnlawfull meanes to raise seed to her husband.

Quest. How was that?

Ans. By sending Hagar her maide to his bed.

Quest. How did God plague her for it?

Ans. Her maide despised her, and triumphed ouer her in her owne house, chap. 16. 5.

Quest. What other sinne followed in the necke of this?

Ans. Wrath.

Quest. How?

Ans. She obtained license of her husband to be reuenged vpon Hagar.

Quest. In what manner was she reuenged?

Ans. She thrust Hagar and her childe out of the doores.

Quest. Whither went Hagar?

Ans. Into the wilderness.

Quest. Had she any friend to goe vnto?

Ans. None at all, she was a poore seruant, and a stranger.

Quest. To whom did shee appeale?

Ans. To God.

Quest. Did he reiect her?

Ans. Yes.

Quest. What learne we by that?

Ans. That God reiecteth no estate of persons in their misery, if they call vpon him, Chap.

16. 10.

Quest. Was Sarah's barren still?

Ans. No: God gaue her a sonne in her old yeeres.

Quest. What was his name?

Ans. Isaac, and this was he in whom the couenant was made.

Quest. What was the signe of the couenant?

Ans. Circumcision, or the cutting off of the fore-skin.

Quest. What is signified by that?

Ans. The casting away of the lewd affections of our hearts, if we meane to be made partakers of Gods mercy, Chap. 17.

Quest. Were none partakers of the couenant but such as might be circumcised?

Ans. Yes, women; because vnder the name of man, both sexes are comprehended.

Quest. What was Hagar's sonnes name?

Ans. Ishmaell.

Quest. Did not the couenant belong to him as well as to Isaac? seeing he was the seed of Abraham.

Ans. No.

Quest. Were there two couenants then, that God ble.

Ans. There were two couenants made.

Quest. Which be they?

Ans. One eternall, made to the children of the spirit: the other temporall, made to the children of the flesh.

Quest. What was the eternall couenant?

Ans. That from Ishmael should spring a mighty Nation, euen twelue Princes, Chap. 17. 20.

Quest. Where was Abraham now seated?

Ans. In Canaan.

Quest. What temporall blessing did God bestow vpon him?

Ans. He was exceeding rich.

Quest. How did he employ his riches?

Ans. In hospitality, and other good deeds.

Quest. Wherein appeared his hospitality?

Ans. In vsing strangers and travellers kindly.

Quest. What strangers?

Ans. The three Angels, in the shape of men.

Quest. How did he entertaine them?

Ans. First, hee ranne out to entertaine them, then he intreated them to rest in his tent: and last of all, hee feasted them.

Quest. Doe rich men in these dayes follow the example of Abraham, in vsing friendly hospitality towards travellers and poore men?

Ans. No: the most part of them, in steede of running to meete the poore, when they see them coming, turne their backs vpon them, and runne from them, and in stead of entreating them to stay, with hot and crabbed words rate them from their doores, and in stead of feasting and refreshing them, lets them depart weary with empty stomackes.

Quest. How did the Angels requite Abrahams hospitality?

Ans. Told him ioyfull newes concerning the birth of his sonne Isaac, and what the purpose of God was toward Sodome and Gomorrah.

Quest. What was the purpose of God toward Sodome?

Ans. Viterly to destroy it for sinne.

Quest. Did Abraham pray for it?

Ans. Yes, in such zealous manner, as had there beene found tenne godly persons in it, the citie had beene saued, Chap. 18. 32.

Quest. Why did Abraham pray for them?

Ans.

Ans. First, in regard of his brother Lot that dwelt there, and then in regard of humanity, for that it grieved him so many people should be destroyed.

Quest. What did that signifie?

Ans. That *Abraham* (as Gods people ought to be) was of a pittifull minde, euen towards infidels.

Quest. What solicited Gods vengeance against the prayer of *Abraham*?

Ans. The continuall cry of sinne, ascending out of *Sodom* and *Gomorrah*, into the eares of GOD: whereby we learne that sinne is a continuall cryer against vs, so long as wee let it dwell amongst vs, chap. 19. 13.

Qu. Was all in the City then destroyed?

Ans. All but Lot, his wife, and two daughters.

Quest. What was the Commandement that God gave them at their departure from the City?

Ans. Not to looke backe.

Quest. Was this Commandement kept?

Ans. No, Lots wife brake it.

Quest. What was her punishment?

Ans. Shee was turned into a Pillar of Salt, chap. 19. 26.

Quest. What moued her to looke backe?

Ans. Her fond desire, to thinke shee should forgoe her wealth, and to pleasant a place.

Quest. What doe we learne by that?

Ans. That no care of earthly things (be they neuer so glorious) must hinder vs from obeying Gods commandements.

Quest. How was the City destroyed?

Ans. With fire and brimstone from Heauen, chap. 19. 24.

Quest. Where did Lot remaine afterward?

Ans. In the mountaines.

Quest. What sinne did he fall into whilst he lived there?

Ans. Drunkenesse.

Quest. What next?

Ans. Into Incest.

Quest. What doth that proue?

Ans. That one sinne begets another.

Quest. How was Lot incestuous?

Ans. By his owne daughters.

Quest. Who tempted him thereto?

Ans. They, when they had made him drunke.

Quest. What was Gods punishment for that sinne?

Ans. The nations that came by that conception was a cursed generation.

Quest. What generation was it?

Ans. The Moabites and the Ammonites, chap. 19. 37.

C H A P. 20. to 35.

Question.

Who had like to haue wronged *Abraham* by taking his wife?

Ans. King *Abimelech*.

Quest. How was he presented?

Ans. God threatened him with death, chapter 20. 3.

Quest. Did he upon that deliuer her backe to her husband?

Ans. He did.

Qu. What learne we by that?

Ans. Two things.

Qu. Which be they?

Ans. First, that God will punish adultery: And next the very heathens abhorre the breach of wedlocke, chap. 20. 9.

Qu. How did God try *Abrahams* faith?

Ans. By bidding him sacrifice his onely sonne *Isaac*, chap. 22. 2.

Qu. Would he haue done it?

Ans. Yes, but that an Angell stayed his hand.

Qu. How was his faith rewarded?

Ans. God renewed his Couenant once againe, and told him, for that deede hee would multiple his seede on earth, like the sand of the shore.

Qu. What vertue did God further proue in *Abraham*?

Ans. His patience.

Qu. How?

Ans. In taking his wife *Sarah* from him.

Qu. Yet he did mourne for her death?

Ans. That was the weaknesse of the flesh, but his soule was glad in that hee knew she liued eternally, chap. 23. 2.

Qu. What other vertue had *Abraham*?

Ans. Vprightnesse of minde.

Qu. Wherein did that appeare?

Ans. When *Hephron* the *Hittite* offered him a piece of ground to bury his dead, hee would not take it before he had paid the price of it, chapter 23. 13.

Qu. Is that modesty obserued now a dayes?

Ans. No, many will be so fure from giuing vs to their neighbours the worth of their goods, as they will seeke by deceit, coozenage and violence, to pull them from them wrongfully, and for nothing.

Qu. What was *Abrahams* care for *Isaac* when he came to age?

Ans. To prouide him a vertuous wife, chap. 24. 43.

Quest. Was he ruled by his fathers appointments?

Ans. He was.

Quest. What did he shew in that?

Ans. A godly president of obedience to all sonnes, to follow the counsell of their parents, in choosing their wives, and not their owne inordinate desire.

Quest. Whom did *Abraham* send about this business?

Ans. His chiefe seruant, chap. 24. 2.

Quest. How did he proceede in it?

Ans. With prayer that hee might speede well, and thankesgiuing afterward for his successe.

Quest. What other good property was in that seruant?

Ans. He would not eate when he came to his journeyes end, before hee had done his masters message.

Quest. What may seruants learne by that?

Ans. To regard more their masters business than their owne pleasure, chap. 24.

Qu. Whose daughter did he chuse for his masters sonne?

Ans. *Rebecca*, the daughter of *Bethuel*.

Quest. When the Parents heard the request of *Abraham*, did they presently giue their daughter to *Isaac*?

Ans. No, they asked counsell of God first, and then

then the maides consent.

Qu. What is to be learned by that?

Ans. As children ought not to match without their parents consent: so parents ought not to match their children without their consent, chap. 24. 58.

Qu. After Isaac and Rebecca were married, what issue did God give them?

Ans. Two sonnes, Esau and Jacob.

Quest. What was Esaus undoing?

Ans. The lust of the flesh.

Quest. Wherein?

Ans. He sold his birth-right for pottage.

Qu. What over-sight was that?

Ans. An over-sight that many worldly men run into.

Qu. What is that?

Ans. Preferring of trash before the rich graces of God, chap. 25. 33.

Qu. What did that negligence loose him else?

Ans. His fathers blessing.

Qu. What was the reason?

Ans. Because not regarding his earthly patrimony, God likewise suffered him to loose the benefit of his heavenly inheritance, which was spiritual benediction.

Qu. Did Esau at last see his owne error?

Ans. No, but ranne farther into error.

Qu. How?

Ans. By hating his brother Jacob, chapter 27. 41.

Qu. What was the vertue of Jacob?

Ans. Patience in giuing place to his brothers rage, and going to seeke his fortune in another country.

Qu. Whither went he?

Ans. To Haran, to his Vncle Laban.

Qu. What were his vertues there?

Ans. Diligence in doing his Vncle seruice, and fidelity in not deceiuing him.

Qu. How did God deale with Laban?

Ans. He prospered him for Jacobs sake.

Qu. What were Labans vices?

Ans. Ingratitude and oppression.

Qu. How was he ungratefull?

Ans. In vpbraiding Jacob for his good seruice.

Qu. How did he oppresse him?

Ans. In troubling his seruitude by fraudulent and crafty meanes.

Qu. Did God deliuer Jacob at last?

Ans. Yes: as hee will all others that trust in him, though a while hee seeme to be farre from them.

Ans. What was the reward of Jacobs patience, and true seruice in the end?

Ans. Whereas when hee came from his fathers house, he had but one coat to his backe, and a staffe in his hand, at his returne hee was the husband of two wives, the Master of many seruants, and the owner of much treasure, and diuers herds of Cattle, chap. 30. 43.

Quest. Did not Jacob feare to returne into his owne Countrey, knowing that his brother Esau was his enemy?

Ans. No.

Quest. Why?

Ans. Because hee knew God, that had commanded him to goe, would defend him.

Quest. How did his brother Esau receive him?

Ans. Lovingly, like a brother.

Quest. What was the vertue of Esau in that?

Ans. He thought it a base and vnaturall thing, to keepe enuy alway in his stomacke toward any one, much lesse toward his owne brother, chapter 33. 4.

CHAP. 34. to 50.

Question.

How many sonnes had Jacob?

Ans. Twelue.

Quest. Which of those twelue was a figure of Christ?

Ans. Ioseph.

Quest. Wherein?

Ans. In being sold by his owne brethren.

Quest. What leaue we by that?

Ans. That in all ages, after God had promised the Messiah to Adam, he neuer ceased by word and deede to signifie his coming.

Quest. Why did Jacobs sonnes sell their brother Ioseph?

Ans. For malice, in that Ioseph prophesied by dreames, his brothers should be his seruants, and bow to him.

Qu. What other sinnes did they run into besides?

Ans. Murder and dissimulation.

Quest. How?

Ans. They intended to haue slaine their brother, but that Iuda dissuaded them, chapter 37. 26.

Quest. How did they dissimble?

Ans. In telling their Father that their brother was slaine by wilde beasts, chap. 37. 32.

Quest. What was the fruit of these sinnes?

Ans. They procured disquiet of conscience in themselves, and teares to their old Father whom they ought rather to haue comforted, chapter 37. 34.

Quest. Did this pollicy of theirs ere the more present the subiection which they feared?

Ans. No: God prospered Ioseph, and gaue him fauour in the court of Aegypt.

Quest. With whom?

Ans. With Potiphar, Pharaohs chiefe Steward.

Qu. How did Ioseph shew himselfe there to be the seruant of God?

Ans. In resisting the lust of Potiphars wife.

Quest. What is the nature of lust, being resisted?

Ans. It growes impudent and outrageous, chap. 39. 14.

Quest. Shew an instance?

Ans. Potiphars wife, when she saw Ioseph would not yeelde to her, accused him that he would haue rauished her.

Quest. Did God suffer her accusation to take effect?

Ans. Yes: Ioseph was imprisoned.

Quest. Hee being guiltlesse, why should God suffer that wrong to be laid upon him?

Ans. For two causes.

Quest. Which be they?

Ans. First, that by his strange deliuerance, hee might haue greater cause to glorifie his name: and secondly, to make his leud disgrace a cause of higher promotion.

Quest. How was Ioseph deliuered?

Ans. By interpreting the kings dreame.
Quest. How was he aduanced?
Ans. He was made ruler ouer all Egypt.
Quest. What was the plague God layd upon his brethren for selling him?
Ans. They were oppressed with a mighty famine, Chap. 41. 54.
Quest. Whither came they for succour?
Ans. To their brother, vnknown.
Quest. What reuerence did they shew vnto him?
Ans. They kneeled vnto him, and called him Lord Chap. 44. 16.
Quest. What vertues doe we learne by the example of Joseph in his high authoritie?
Ans. Three.
Quest. Which be they?
Ans. Charity, clemency, and humanitie.
Quest. How was he charitable?
Ans. He relieued his Father and Brothers with Corne freely; and without recompence, Cha. 43. 25.
Quest. How was he gentle?
Ans. In pardoning the wrongs that his brothers had done him, Chap. 45. 5.
Quest. Wherem was he humble?
Ans. In not despising his Father and brothers, (poore Shepheards of Canaan) though himselfe were the second person in AEgypt, and in sending for his Father to be partaker of his happinesse.
Quest. Did Iacob come thither?
Ans. Yes, and died there.
Quest. What doe we learne by his death?
Ans. To desire of God to die as he did.
Quest. How was that?
Ans. Praying, blessing, and rehearsing the gracious benefits of God; Chap. 48. 3.
Quest. What zeale had Pharaoh, being an Infidell, toward his Idolatrous Priests, more then many Christians now adayes haue toward the true Ministers of the eternall God?
Ans. Hee did not diminish their Church liuings, Chap. 47. 22.

whole number of them at their first coming, or many hundred thousands.

Qu. Did that make the King repine against them?
Ans. Yes.
Quest. Why?
Ans. For two causes.
Quest. Which be they?
Ans. First, in regard of their Religion: and next, fearing least their multitudes should indanger his gouernment, Chap. 1. 10.
Quest. How did he seek to suppress them?
Ans. Foure manner of wayes.
Quest. Which be they?
Ans. First, in making slanes of them: and next, in going about to murder their men children.
Quest. Wherem consisted their seruitude?
Ans. In making of bricke, carrying of burdens, and all other slavery, Chap. 1. 14.
Quest. How did Pharaoh goe about to murder their men children?
Ans. Two manner of wayes.
Quest. Which be they?
Ans. First, secretly; in commanding the Midwives, at their houre of birth, to destroy them, but they not obeying his command, he fell secondly into a more open and violent practise.
Quest. How was that?
Ans. Hee commanded his owne people, that whensoever they heard of the birth of an Hebrew man-childe, they should take it from the mother, and cast it into the Riuer, Chap. 1. 22.
Q. How durst the Midwives disobey the Kings Edict?
Ans. Because (as all Gods seruants ought to doe) they feared him more then any earthly person.
Quest. Were the number of the people (by these cruell proceedings) lessened and diminished?
Ans. No, the more they vex them, the more they multiplied, Chap. 1. vers. 12.
Quest. What doe we learne by that?
Ans. That no tyranny can extinguish the Church of God.
Qu. How did God deride the malice of Pharaoh?
Ans. In causing him to cherish and bring vp enen in his owne Court, that Hebrew child, which afterward proued to be his destruction, and the deliuerance of the children of Israel.
Quest. Who was that?
Ans. Moses.
Quest. How was he preserved?
Ans. When his mother had hid him three moneths from the tyranny of the King, and could hide him no longer, she put him into a basket made of reeds and set it by the Riner side.
Quest. What became of him there?
Ans. King Pharaohs daughter, walking that way, found him, and put him to be nursed of his owne mother, Chap. 2. 3.
Qu. What appoyeth in this?
Ans. The prouidence of God.
Quest. Wherem?
Ans. In that no humane policie can hinder that which he hath once determined.
Quest. What was the first crosse that God did lay vpon Moses when he came to age?
Ans. The killing of an Aegyptian, for which fact he was forced to fflye.
Quest. Whither?
Ans. Into the land of Midian.
Quest. Who succoured him there?
Ans. Jethro, & gaue him his daughter in marriage.

EXODVS.

CHAP. 1. to 14.

Question.

VV Hy did God bring the house of Israel into Egypt?

Ans. For two causes.

Quest. Which be they?

Ans. First, to shew the truth of his word: for he had said to Abraham, they should be strangers from the Land of Canaan, the space of foure hundred yeeres, and suffer much oppression, Gen. 15. 14. Secondly, to haue fit occasion to shew his love toward them, and the better to traine them vp in the knowledge and feare of him.

Quest. How came it to passe they were oppressed here in Egypt; considering the good entertainment which they had at the first?

Ans. The continuance of time had worne out the aime and remembrance of Ioseph, by reason that many kings had reigned since the first Pharaoh: and now the children of Israel were mightily increased.

Quest. How were they increased?

Ans. From leauenty persons, for that was the

Quest.

Quest. What trade of life did Moses use?

Ans. Keeping of sheepe.

Quest. How did God appeare to Moses?

Ans. In a fiery bush, Chap. 3.2.

Quest. Did the bush burne?

Ans. Yes, but did not consume.

Quest. In that sence what doth it represent vnto vs?

Ans. The Church of God, which should suffer persecution, but neuer subuersion.

Quest. Wherefore did God appeare vnto Moses?

Ans. To send him forth for the deliuerance of his people.

Quest. What moued him therunto?

Ans. Two things.

Quest. Which be they?

Ans. The remembrance of his covenant made with Abraham, and the sighes and cries of the poore Israelites, that daily pierced the gates of heauen, Chap. 2.23.

Quest. What comfort doe we receive from thence?

Ans. An assurance: that God will heare our prayer in time of our affliction, if we call to him.

Quest. Did Moses obey the commandment of God about his returne to Egypt?

Ans. At the first he was doubtfull.

Quest. Wherein?

Ans. Of his owne sufficiency, and incredulitie of the people.

Quest. How did God strengthen him?

Ans. By ioyning Aaron to assist him, and giuing them power to confirme their message by working of miracles.

Quest. How did the people receiue their message?

Ans. With attentine eares.

Quest. What vertues doe we learne of the people, after they had heard the words of Moses?

Ans. Two.

Quest. Which be they?

Ans. Faith, in that they beleeued him what hee sayd, and thanksgiuing in praying God, since it pleased him to looke vpon their tribulation, Chap. 4.31.

Quest. What vices are we admonished to beware of by the example of Pharaoh?

Ans. Obstinacie of heart, in contemning the preaching of Moses.

Quest. In how many respects was Pharaoh obstinate?

Ans. In foure respects.

Quest. Which be they?

Ans. First, in not granting Moses request. Secondly, in comparing the power of his Soothsayers and Coniurers, with the power of God, Chap. 7.12. Thirdly, by imputing the desire which Gods people had to letue him (as the wicked alwayes will) to be nothing else but a disposition in them to be idle, Chap. 5.8. Fourthly, not onely in retaining them still in his country, but doubling their seruitude, Chap. 5.6.

Quest. How was his obstinacie plagued?

Ans. With ten severall kindes of plagues.

Quest. Which be they?

Ans. First, the turning of water into blood: second, multitude of frogs: third, turning of dust into lice: fourth, swarms of flies: fift, death of cattell: sixt, scabs and blisters: seauen, thunder, lightning and haile: eight, grasshoppers, and caterpillers: ninth, darknesse: tenth, the death of the first borne.

Quest. For all these plagues did Pharaoh ever repent?

Ans. Yes fainedly.

Quest. How was that?

Ans. So soone as Gods hand was removed, by the prayer of Moses, he presently turned to his former obstinacie.

Quest. In the prosecution of these plagues what doe we learne touching the person of God?

Ans. His iustice vpon his enemies, and his mercy and louing fauour towards his people.

Quest. Wherein appeared his mercy towards his people?

Ans. In sauing them, their Cattle, and that part of Aegypt where they inhabited, free from the touch of any of those sore plagues, Chap. 8.22.

Quest. Why did not Moses submit vnto Pharaoh, when he was content to let the people goe, but stayed their castell?

Ans. Because (like a faithfull minister of the Lord) hee would remit no part or parcell of his charge.

Quest. Was it part of his charge to take the Cattle with him?

Ans. Yes.

Quest. Wherefore?

Ans. In that they could not sacrifice without them, Chap. 10.20.

Quest. In the night before their departure what did the Lord institute?

Ans. The Sacrament of the Pascheoner.

Quest. What was that?

Ans. A Lambe without blemish.

Quest. The Lambe was the signe, but what was the thing signified?

Ans. The Angel of the Lord that passed ouer the houses of the Israelites, and strooke the fift borne of the Egyptians with suddaine death, chap. 12.12.

Quest. What doth this figure vnto vs?

Ans. The sacrifice of the true Paschall Lamb Christ Iesus, by whom all the faithfull are deliuered from the bondage of hell, as the Israelites were (vpon the institution of the Pascheoner) from the bondage of Egypt.

Quest. How many things doe we learne as touching the person of God, in the instance of the children of Israels departure?

Ans. Three.

Quest. Which be they?

Ans. His mercifullnesse in sparing the Israelites, and smiting the Egyptians: secondly, his iustice in forcing the Egyptians to giue the Israelites treasure and apparell, as a satisfaction for their former seruice, which hitherto they had exacted of them for little or nothing: thirdly, and the continuance of his fauour toward them, that doeth not onely deliuer his people out of danger, and then leaue them, but protect them still.

Quest. How doth that appeare?

Ans. In guiding them by night with a pillar of fire, and conering them by day with a cloud, Chap. 13.21.

Quest. How many things doe we learne, as touching the person of the Israelites?

Ans. Two things.

Quest. Which be they?

Ans. The charge which God gaue vnto them, and their watchfulnesse.

Quest. What was their charge?

Ans.

Ans. To teach the benefits of God to their posteritie.

Quest. Wherein consisted their watchfulness?

Ans. In that they attended all night for the houre of their departure, chap. 12. 30.

Quest. What doe they giue vs to vnderstand by that?

Ans. This, that as they minutely waited vpon the Lord for their deliuerance, out of bondage, to goe to the earthly Canaan, so ought wee continually to attend, and make our selues ready for our passage out of this miserable world, to the heavenly Canaan of perpetuall ioy and happiness.

CHAP. 14. to 40.

Question.

After Israels departure, what vice doe we note furnished in Pharaoh?

Ans. Inuerterate malice, which seldome dyes but with the ruine of him in whom it abides.

Quest. How did it breake forth?

Ans. By preparing a mighty hoast to follow the Israelites, chap. 14. 6, 7, 8.

Quest. For what intent?

Ans. To be reuenged vpon them, and quite destroy them.

Quest. How did he prosper?

Ans. As all malicious persons commonly doe.

Quest. How is that?

Ans. He, and his malice, perished in the place, where he thought to haue beene their overthrow.

Quest. Where was that?

Ans. In the red Sea.

Quest. What was the summe of the people in that place?

Ans. Weakenesse of Faith.

Qu. How was that?

Ans. Notwithstanding their strange deliniance of late, yet when they saw the red Sea before them, and the Egyptians, behinde their backs, they began to distrust the power of God, and to raile vpon Moses.

Quest. How were they deliuered?

Ans. Moses diuided the waters, and they passed through, chap. 14. 21.

Quest. How was God honoured by Pharaoh?

Ans. As he will be of his enemies in their destruction.

Que. How many times did the Israelites murmur against God before he punished them?

Ans. Four times.

Quest. Which be they?

Ans. First, at the red Sea, chapter 14. Second, at the waters of Marah, chapter 15. 24. Third, when they wanted flesh, chapter 16. 13, 14. Fourth, when they wanted water, chap. 17. 6.

Quest. What doe we learne by this?

Ans. The long sufferance of God toward sinners.

Quest. How did God deliuer them at all these times?

Ans. With great admiration.

Quest. How was that?

Ans. At the first time hee diuided the red Sea: at the second, hee made the bitter water sweet: at the third, hee gaue them Quailles and Manna from heauen: at the fourth, hee made a fountaine of water gush from out the hard Rocks.

Quest. How did they offend the first time?

Ans. More grievously then before.

Quest. How was that?

Ans. They made a golden Calf, and worshipped it for God.

Quest. What moued them to make the likeness of a Calf, rather then any other creature?

Ans. The corruption which they had learned amongst the Egyptians, who did worship Oxen and Kine.

Quest. Did God now punish them?

Ans. Yes, (and time I thinke) when they did utterly forsake him.

Quest. What was their punishment?

Ans. Three thousand of them were slaine with the swords of their owne brethren, chapter 32. 28.

Quest. Would not God utterly haue destroyed them?

Ans. Yes, but for the prayer of Moses.

Quest. What was his prayer?

Ans. He desired his name might be rather blotted out of the booke of life then God should quite roote out that nation, chap. 32. 32.

Quest. What doe we learne by that?

Ans. The loue and care which all good Magistrates ought to haue ouer their people.

Que. Where was Moses when this offence was committed?

Ans. Vpon mount Sinay.

Quest. Was not his absence in some part cause of their idolatry?

Ans. Yes.

Quest. What gather you by that?

Ans. That the want of good guides maketh men to runne into error.

Quest. What did Moses vpon mount Sinay?

Ans. He went to receive the Law.

Quest. How was the Law giuen?

Ans. In thunder and lightning, chap. 19. 26.

Quest. Why was it giuen with such terrour?

Ans. That the people might the more reuerence him that gaue it.

Quest. What was required of the people before they came to receive the Law?

Ans. Two things.

Quest. Which be they?

Ans. To sanctifie themselves for three dayes space, and not to touch the skirts of the mountaine.

Quest. What doe we learne by these two things?

Ans. Not to come to heare the word of God with corrupt hearts, nor to pry further into his secrets, then we are limited.

Quest. What is generally commanded by the Law?

Ans. That wee should loue God with all our soules and our neighbour as our selfe.

Quest. What is particularly forbidden by the Law?

Ans. Murder, cursing, especially our parents; cruelty toward seruants, not to doe hurt, but to make satisfaction, Fornication, Witchcraft, Buggary, or carnall copulation with beasts, Idolatry,

wy, oppression against widdowes and strangers, all kinde of vsury, all railing and euill speaking, especially against Magistrates, because to speake against them is to speake against God: all falsehood, all vnlawfull detaining of our neighbours goods, all taking of bribes, all perjury, and whatsoever else may infect the soule, or offend God.

Quest. What is the reward of these finnes?

Ans. Death.

Quest. Such as were pardonable, how were they pardoned?

Ans. By offering sacrifice.

Quest. What doctrine doe we learne by the sacrifice of the Iewes?

Ans. Four points of doctrine.

Quest. Which be they?

Ans. First their thankfulness, to shew all they had, came from God. Secondly, their obedience, to shew they were willing to obey God. Thirdly, their humility, to signifie that what was done to the thing offered, the offerer had deserved. Fourthly, their hope; to shew their sacrifices did figure the death of Christ, whereby their passage into Paradiſe, from whence they were expulst, might be opened to them againe.

Quest. Are such sacrifices to be used of Christians?

Ans. No.

Quest. Why?

Ans. Because they are abolished by the death of Christ, and al-sufficient sacrifice.

Quest. What use doe we learne in this booke of Exodus?

Ans. Two things.

Quest. Which be they?

Ans. The election of Magistrates, and the order God set in his Church.

Qn. What kinde of men ought Magistrates to be?

Ans. They ought to be adorned with foure special graces.

Quest. Which be they?

Ans. Courage, feare of God, iustice, and a minde free from conetousnesse, chap. 18. 21.

Quest. How must they administer Iustice?

Ans. To all persons, and at all times.

Quest. Whom did God chuse for his seruants in the Temple?

Ans. The Leuites.

Quest. What kinde of men must those be?

Ans. Such as haue imprinted vpon their breasts knowledge and holinesse, chap. 28. 30.

Qn. Whose gift is the knowledge of handi-crafts?

Ans. The gift of God.

Quest. Why?

Ans. Because he first taught them.

Quest. To whom?

Ans. To Bezaleel and Aboliab.

Quest. To what end did he teach them?

Ans. For the furnishing of the Temple.

Quest. Who provided them stuffe for to worke vpon?

Ans. The people.

Quest. In what manner?

Ans. In such abundance, as Moses commanded them to leane off.

Quest. What doe we learne by that?

Ans. A willingness to serue God with our temporall goods, chap. 3. 6. 6.

Quest. With whom did Israel fight their first battell after they came into the wilderness?

Ans. With the Amalekites.

Qn. How long did they preuaile?

Ans. So long as Moses held vp his hands and prayed, but when hee let them fall, the Amalekites preuailed, chap. 17.

Quest. What doth that teach vs?

Ans. Two things.

Quest. Which be they?

Ans. The effect of prayer, and that we ought not to faint in prayer, least with the falling of our hands, we faile in our request.

LEVITICUS.

CHAP. I. to the last.

Question.

What is set downe in this Booke?

Ans. The duty of the Leuites, and therefore it is called *Leuiticus*.

Quest. What was their chiefest duty?

Ans. To sacrifice.

Quest. How many circumstances were they to obserue?

Ans. Foure.

Quest. Which be they?

Ans. The manner how, the matter what, the person whom, and the place where.

Quest. What did the Israelites sacrifice?

Ans. Either things hauing life, as Bullockes, Lambes, &c. or things without life, as oyle, floure, Wafers, &c.

Quest. For whom did they sacrifice?

Ans. For themselves and others.

Quest. Where?

Ans. In the Temple.

Quest. In what manner?

Ans. As God hath set downe from the first of *Leuiticus* to the 19.

Quest. What is the Christian sacrifice?

Ans. Prayer and Thanksgiuing.

Qn. In how many points doth the Israelites and the Christians sacrifice agree?

Ans. In fixe.

Qn. Which is the first?

Ans. As theirs was seasoned with salt, so ours must be seasoned with the truth of a good conscience.

Qn. What is the second?

Ans. As theirs was brought to the Priests, so ours must be presented to God.

Qn. What is the third?

Ans. As theirs was slaine: so when we sacrifice, we must kill our lewd affections.

Qn. What is the fourth?

Ans. As theirs was waſht with water, so ours must be waſht with teares of repentance.

Qn. What is the fifth?

Ans. As theirs was without blemish, so ours must be without hypocrisie.

Qn. What is the sixth?

Ans. As theirs was kindled with fire, so must ours be with zeale.

Qn. Whence had they all these instructions?

Ans. From the mouth of God.

Qn. What was Gods meaning therein?

Ans. To shew that he would be served, as hee himselfe appointed, and not after the invention of man.

Quest. Did none breake that ordinance?

Ans. Yes.

Quest. Who were they?

Ans. Nadab and Abihu. Chap. 10. 3.

Quest. How did they breake it?

Ans. By offering with strange fire.

Quest. How were they punished?

Ans. Fire from heauen consumed them.

Quest. Of how many sorts were the Lawes which God prescribed the house of Israel?

Ans. Of two sorts.

Quest. Which be they?

Ans. Ceremoniall and Morall.

Quest. Which call you the Ceremoniall Lawes?

Ans. Such as were obserued in offering sacrifices, and discerning things cleane from vncleane, and the causes thereof, set downe from the 2. Chap. to the 19.

Quest. Which call you Morall?

Ans. Such as concerne integritie of manners.

Quest. How many are they as they are set downe in Chap. 9.

Ans. Seauenteene.

Quest. Which be they?

Ans. To honour our parents, ver. 3. To serue God freely, and not by compulsion, ver. 5. In time of plenty to remember the poore, as in harvest not to reape euery corner of the field, nor gather the gleanings, nor all the grapes of the vineyard, but to leaue some for the poore, ver. 9. 13. Not to detain the workmans hire till the morning, ver. 15. To eschew all theft, falsehood, and lying, ver. 18. All swearing and blaspheming, ver. 22. All malicious practices, which we presume we may doe vndiscovered, as to curse the deafe, lay a stumbling blocke before the blind, ver. 24. Not to fauour the poore, nor honor the person of the mighty, ver. 25. All iniustice, ver. 25. All carrying of tales and conspiracy against our neighbors, ver. 26. All hypocrisy, as wee must not hate our brother in heart, and sooth him to his face, ver. 27. All reuenge, ver. 28. All seeking after Witches and Coniurers. All obseruation of dayes and times, ver. 29. All false weights and measures, ver. 35. All incest, ver. 36. Nor to offer our children vnto Moloch.

Quest. What is that?

Ans. An Idoll of the Ammonites.

Quest. Describe him.

Ans. He was great of stature, and hollow within, having seauen places of receipt: the first was for meale that was offered: the second for dones: the third for sheepe: the fourth for a Ram, the fift for a Calfe: the sixth for an Oxe, the seauenth for a child.

Quest. What may be vnderstood by these seauen bellies of the Idoll?

Ans. The seauen deadly finnes, and as the Israelites were forbidden to suffer their children to be deuoured of this Monster: so all parents must beware, least through their negligence their children be made a sacrifice for the seauen deadly finnes.

Quest. How is that?

Ans. They must not wink at their follies, but giue them correction for their faults.

Quest. How did Moses conclude this Booke of Leuiticus?

Ans. With a blessing and a curse: with a blessing,

if they keepe the commandements: and with a curse, if they doe breake them.

Quest. What is the fruit of the blessing?

Ans. Peace, plenty, victory, Chap. 26. 4.

Quest. What is the fruit of the curse?

Ans. Scarcitie, famine, sickness, seruitude, warre, Chap. 26. 16. to the 26. verse.

Quest. How many feastes did the Israelites obserue?

Ans. Seauen.

Quest. Which be they?

Ans. First, the Sabbath: secondly, the Pascheouer: thirdly, the feast of vncleanned bread: fourthly, of the first fruits: fifthly, of Whitsonde: sixthly, of Trumpets: seauenthly, of Tabernacles.

Quest. Why were those feastes ordained?

Ans. Not to gluttonize, cherish sloath, or immodest mirth, but to glorifie God for his seuerall blessings.

N U M E R I E.

Question.

VV hat is done in this Booke?

Ans. The children of Israel are numbered.

Quest. To what end?

Ans. For three causes.

Quest. Which be they?

Ans. First, for a collection toward the building of the Tabernacle: Secondly, for appointing Captaines and Leaders ouer euery family, Chap. 2. Thirdly, for a diuision of the land of Canaan amongst the tribes.

Quest. Is there any thing to be learned hereby?

Ans. Order and gouernment, that ought to be in euery Common-wealth.

Quest. Whom did they appoint their chiefe guide?

Ans. God.

Quest. Where doth that appeare?

Ans. In the 9. Chapter.

Q. How?

Ans. In that they reuer sojourned, but when they saw the cloud rise from the tabernacle, nor neuer pitch their tents, but where it stayed, Chap. 9. 17. 19.

Q. And wherefore was this?

Ans. For two causes.

Q. Which be they?

Ans. First, that they might (as all Gods people ought to doe) continually wait on the Lord, and haue their eyes lifted vp toward heauen. Secondly, to be alwayes in readinesse, because they knew not at what houre the Lord would rise.

Q. What doth that teach vs to doe?

Ans. At euery minute to be in readines for death, because the houre thereof is vncertaine.

Q. Alwayes when they did set forward on their iourney, what was Moses custome?

Ans. To pray.

Q. How?

Ans. Lord rise vp, and let thine enemies be scattered.

Q. And when they rested, what did he?

Ans. Prayed likewise.

Q. In what manner?

Ans. O Lord returne to the many thousands of Israel, chap. 10. 36.

Q. What

Qu. What do we learne by this?

An. Euer when wee set forward vpon any iourney, or begin any worke, to pray: and when we rest or make an end, to doe the like, that our speed may be the better.

Qu. How many wayes did God shew himselfe gracious to the Israelites in this Booke?

An. Foure manner of wayes.

Qu. Which be they?

An. First, in being still their guide: secondly, in feeding them with Manna, as he had begun: thirdly, in being mercifull toward them when they repented: fourthly, in giuing them victory ouer aine seuerall Princes.

Qu. Which be they?

An. Aaron, King of the south Canaanites: Or, King of Bashan: Sechon, King of Amorites: Balak, King of Moab: Eui, Bokem, Zur, Hur, and Rea King of Midian.

Qu. What was their spoile they tooke in ouerthrow of the King of Midian?

An. Sixe hundred seauenty and five thousand sheepe: seauenty two thousand beestes: sixty one thousand asses: two thousand virgins prisoners; besides, silver and tin, brasse and lead, chap. 31.

Qu. What was the slaughter they made?

An. They put both man, woman, and childe to the sword, except those virgins aboue named.

Qu. What was the cause they did so?

An. The commandement of God.

Qu. Why was God so seuer against them?

An. By reason King Balak, when hee saw his owne force too weake to disgorge his malice vpon the Israelites, and that the Prophet Balaam (contrary to his expectation) in stead of cursing did blesse them, he fell to another practise.

Qu. What was that?

An. By the counsell of Balaam hee sought to bring them in displeasure with their God, and so to haue them cut off.

Qu. How did he compass that?

An. By flattery.

Qu. In what manner?

An. He sent Midianitish women vnto them, who by their allurements inticed them to fornication and Idolatry.

Qu. What doe we learne by this?

An. That the wicked will leaue no meanes vnpractised for the destruction of the godly.

Quest. Was God wrath with the Israelites then for these finnes?

An. So grievously, that God commanded the offenders to be hanged, and smote with the plague twenty foure thousand, Chap. 25.9.5.

Quest. Who redeemed this plague?

An. The zeale of Phinehas that slew Zimri and Cozby in the very act of fornication, chap. 25.8.

Quest. What doe wee learne by the whole circumstance?

An. That God, though hee plague his people when they sinne, yet he will ten times more plague them that were cause of their sinne, as may appeare by the wrath extended vpon the Midianites.

Quest. Were the Israelites thankfull for the gracions care which God had ouer them?

An. No: they were most rebellious and vnthankfull.

Qu. How many finnes by their example, doe wee learne to beware of in this booke: beside those two sins aforespoken of, Fornication and Idolatry?

An. Foure other.

Qu. Which be they?

An. Murmuring against God, distrust in his promises, breach of his Sabbath, and rebellion against the Magistrates.

Qu. How many times did they murmur?

An. Foure times.

Qu. When first?

An. Three dayes after they departed from Sinai.

Qu. How were they punished?

An. The Lord consumed with fire the vtmost part of the host, chap. 17.11.

Qu. How the second time?

An. They were weary of Manna, and lusted after flesh.

Qu. How were they punished?

An. They had flesh while they fasted, and their fasts brought a grievous plague vpon them, insomuch that they died with meate in their mouth, chap. 11.20.33.

Qu. How the third time?

An. For water.

Qu. Where?

An. At Kedilh, in the desert of Zin, chap. 20.

Qu. How the fourth time?

An. For bread and water.

Qu. How were they punished?

An. God sent fiery Serpents to hang them to death, chap. 21.6.

Qu. What caused the mercy of God at all times to put an end to their punishments?

An. Two things.

Qu. Which be they?

An. Their owne repentance first, and then the prayer of Moses.

Qu. How was this plague of fiery Serpents remedied?

An. God commanded Moses to make a brazen Serpent, and hang it vpon a crosse, and whosoever being stung, looked vpon it, was cured.

Qu. What was this a figure of?

An. The vertue of Christ, whose hanging vpon the crosse, is a soueraigne medicine for the sickness of our soules, if we looke vp to him with the eyes of faith.

Qu. How did they distrust Gods promise?

An. In being come to the Land of Canaan, and desiring to goe backe to Egypt, or to be buried in the Wildernesse.

Qu. What was the ground of that desire?

An. Their faintnesse of heart.

Qu. Wherein?

An. In that, though God had diuers times before sworne to giue them the land of Canaan for an euerlasting inheritance, yet they feared to goe forward, when they heard the Land was inhabited with Gyants.

Qu. Of whom did they learne this news?

An. Of the spies that were sent to search the Land, and bring of the fruit, chap. 23.24.

Qu. Who incouraged the people against this feare?

An. Caleb and Ioshua.

Qu. What would the people haue done to them for crossing their humour?

An. Haue stoned them to death.

Qu. How did God punish this distrust?

An. He would haue quite destroyed them, but for the prayer of Moses.

Qu. How did he shew pacific his wrath?

An. Euen

An. Even with the iudgement of their owne mouths.

Qu. How was that?

An. As they desired rather to be buried in the wilderness, then to enter into the land of promise: even so it came to passe, for all that then liued from 20. yeeres old and vpward, died and were buried in the wilderness, excepting Caleb and Ioshua.

Qu. What was the reason that the like punishment fell vpon Moses?

An. For his distrust too, as appeares, chap. 11. 13. and chap. 20. 10.

Qu. What doe we learne by that?

An. That no man is so righteous but hee may fall.

Qu. By whom was the Sabbath broke?

An. By an old man.

Qu. Wherein?

An. In gathering stickes to make him fire, chap. 35. 36. 37.

Qu. How was he punished?

An. He was stoned to death.

Qu. What may we learne by this?

An. If God were so seuer for gathering a few sticks on the Sabbath, hee will be farre more to such as prophane his Sabbath by swearing, drinking, gaming, whoring, and other lewde exercises.

Qu. How many times did Israel murmure and rebell onely against Gods Magistrates?

An. Twice.

Qu. Who were the first that rebelled?

An. Aaron and Miriam.

Qu. Against whom?

An. Against Moses.

Qu. What was their punishment?

An. Miriam was stricken with a leprosie.

Qu. How was she cured?

An. By the prayer of Moses.

Qu. What learne we by that?

An. The vertue of meekenesse, to pray for our enemies, as Moses did, chap. 12. 13.

Qu. Who rebelled the second time?

An. Korah, Dathan, Abiram, and their accomplices.

Qu. What was their rebellion?

An. They vsurped vpon the Priests office, and compared for worthinesse with Moses and Aaron.

Qu. What became of them?

An. The earth opened and swallowed them vp alive, chap. 16. 31. 32.

Q. How did God punish the people thatooke their parts after their death?

A. Foureteene thousand and seauen hundred died of the pestilence.

Qu. How did he yet further conuict their rebellion?

A. By prouing the house of Leui onely chosen for the Priest-hood.

Qu. How?

An. By a Miracle.

Qu. In what manner?

A. Aarons rod, amongst the twelue that were put into the Tabernacle, for the 12. Tribes of Israel, did blossome and beare ripe Almonds.

Qu. What is the inference of this example?

A. How odious a thing it is in the sight of God, to grudge against Magistrates and Rulers.

Qu. How many wayes is a man subject to stone?

An. Two manner of wayes.

Qu. Which be they?

An. Of Ignorance or presumption.

Qu. What deserueth the first?

An. Fauour.

Qu. What the second?

An. Death, chap. 15. 27. 30.

Qu. By how many witnesses ought a man, by the Law of God, to be conuicted in a case touching a mans life?

A. By two, and not vnder, chap. 25.

Qu. How long did God leade the Israelites to and fro in the wilderness?

An. Forty yeeres.

Qu. Why did he detaine them so long from their promised happinesse?

An. To try their faith, and by continuall exercising of them, sometime with crosses, sometime with blessings, to make them learn onely to trust in him, and so in the end to appeare worthy heires of so blessed an inheritance.

DEVTRONOMIE.

Question.

What is contained in this Booke of Deuteronomy?

An. Another repetition of the Law.

Qu. Why?

An. Because they were dead to whom the Law was first giuen.

Qu. How many things were they to obserue in reading the Law?

An. Two things.

Qu. Which be they?

An. First, neither to adde to it, nor take from it, chap. 4. 2. Secondly, not onely to learne it themselves, but to teach it also to their posterity, chap. 1. 9.

Qu. In what manner did God admonish this new generation to be carefull of his Law?

An. By the remembrance of two things.

Qu. Which be they?

An. The ingratitude of their Fathers, who had prouoked his wrath, and were dead: and the wonderfull miracles and victories which hee had brought to passe amongst them, to assure them of his loue and protection.

Qu. Amongst the rest, which is one of the speciall fauours God bestowed vpon them, mentioned in this Booke?

An. That in forty yeeres space the garments of their forefathers neuer waxed old, chap. 8. 4.

Qu. How doth he encourage them not to be afraid to enter into the Land of Canaan?

An. Three manner of wayes.

Qu. Which be they?

An. First, in that hee was God, and would be true of his promise: for he had sworne they should possesse it. Secondly, by telling them it was a most pleasant, rich, and fruitfull Countrey, chap. 8. 7. 8. 9. Thirdly, by assuring them of all assistance, yea, the very Hornets and fyes of the ayre should fight for them, chap. 7. 20.

Qu. Of how many things doth God counsel them to beware, when they are once settled in Canaan?

A. Of three things.

Qu. Which be they?

An. Vnthankfulness, presumption, and lacke of charity.

How

Quest. How did hee shew they might be unthankfull?

An. By enjoying the fruits of the land, and not praising his name for them, chap. 8. 10.

Qu. How presumptuous?

An. By attributing the glory thereof to their owne strength, and not to the free mercy of God, chap. 8. 18.

Qu. How uncharitable?

An. In having abundance, and shutting vp their hands against the poverty of their brethren, chap. 3. 5, 7, 8. A sinne too common in these dayes.

Qu. What other vices doth he forbid?

An. Foraking of Gods seruice for the loue of any friend, hee never so decre, chap. 1. 3. 6. the impo- uerishing of Gods Ministers, chap. 1. 2. 19. Confusion of sex, as a man to weare womans apparell, or a wo- man mans, chap. 2. 1. 5. Detaining any thing of ano- thers which we finde, chap. 2. 1. 13. All manner of cruelty, even toward bruit beasts, chapter 2. 2. 6. All double- nesse of heart, hanging betweene two reli- gions, figured vnto vs by the garment of Linfie- Wolfe, chap. 2. 1. 11, 12. All violating of virginity, chap. 2. 2. 5. All bearing of false witness, chapter 2. 9. 1. 6. All employing of euill gotten goods in the seruice of God, as such as thinke they may be cha- ritable with money gotten by theft, vsury, or whoredome, chap. 2. 3. 18. The taking of any thing to gage, whereby our neighbour gets his liuing, chap. 2. 6. 8. All partiality, as not to punish one for the sinne of another, chap. 2. 4. 6. All security and flatter- ing of a mans selfe in his owne sinne, chapter 2. 9. ver. 19, 20, 21.

Qu. If they did, or if we doe offend in any of these finnes, how will God execute his iudgements vpon vs?

An. Without respect of persons, chap. 10. 1.

Qu. What may be pretended for an excuse, if wee be found guilty of any of these finnes?

An. Nothing.

Qu. Nos Ignorance?

An. No.

Qu. Why?

An. Because we are (as the Israelites were) dai- ly admonished of them by the Ministers of Gods word, chap. 30. 11.

Qu. Did Moses neuer enter into the land of Canaan?

An. No: onely hee had a sight of it, and then dyed.

Qu. What was the reason?

An. His sinne of distrust in Gods power, com- mitted at the waters of Meribah.

Qu. What may we learne generally by his whole life?

An. Sixe vertues for that one vice before remein- bred.

Qu. Which be they?

An. First, boldnesse in his calling, that feared not to speake to Pharaoh: secondly, meekenesse a- gainst wrong, that was not moued at any despight- full words given by the Israelites. Thirdly, pati- ence against trauell, that did not onely guide the Is- raelites in their iourneys, but at all times decided their causes. Fourthly, zeale in Gods glory, for the aduancement of vertue and repressing of vice. Fifthly, loue to his brethren, to spend his life for them, ra- ther then they should miscarry. Sixtly, Faith in his end, not enuying that hee might not enter into the land of Promise: considering by death hee was in- uelsted with a greater patrimony, the kingdome of heauena,

I O S H V A.

Question.

How succeeded Moses?

An. Ioshua.

Qu. By whose appointment?

An. By Gods.

Qu. What was his charge?

An. Two-fold, to keepe the Law of God, and to bring Israel out of the wilderness into Canaan.

Qu. What speciall vertues had he?

An. Three.

Qu. Which be they?

An. Faith, wildome, & courage, such as all good Gouvernours ought to haue.

Qu. How did he shew his faith?

An. By beleeuing Gods promises.

Qu. How his wildome?

An. In gouerning discreetly.

Qu. How his courage?

An. In leading on the people without dread of their enemies.

Qu. How did God here encourage the people?

An. Three manner of wayes.

Qu. Which be they?

An. First, in renewing his former promise, and telling them they should deuise the land for an inheritance, chap. 1. 6. Secondly, in giuing them a captaine endued with the spirit of Moses, and able to be their conductor, chap. 1. 5. and thirdly, by as- suring them he would cast a faintnesse of heart vpon their enemies, chap. 2. 11.

Qu. How were the people confirmed that Ioshua had the spirit of Moses?

An. By two Miracles that he did.

Qu. Which is the first?

An. His diuiding the waters of Iordan, and their whole hostes passing ouer dry-shod, chapter 3. 16, 17.

Qu. Which is the second?

An. Hee caused the Sunne and Moone to stand still in the Firmament, chap. 10. 1, 3.

Qu. How?

An. By prayer.

Qu. What doe we learne by that?

An. Two things.

Qu. Which be they?

An. The effect of prayer, and the obedience of all creatures for the glorifying of God.

Qu. How was God glorified by that Miracle?

An. Ioshua by that meanes had a longer time of day-light, for the vanquishing of Gods enemies.

Qu. Were none of the Tribes placed on this side Iordan?

An. Yes.

Qu. How many?

An. Two and a halfe.

Qu. Which be they?

An. Ruben, Gad, and halfe the tribe of Manas- seh.

Qu. Did they sit downe in peace, and suffer their bre- thren to goe to warre?

An. No: they shewed brotherly loue.

Qu. How was that?

An. They left their Wiues, Children, & Cattel, in the possessions which were allotted them, & them- selues armed, went formost, and would take no rest till their brethren, or the other Tribes, were like- wise

wise planted, aswell as they, chap. 1. 16.

Qu. When they had passed Iordan, how did Ioshua shew himselfe thankfull to God for so great a miracle?

An. By setting vp a memoriall of his power.

Qu. What was that?

An. Twelve stones, for the twelue Tribes of Israel.

Qu. For what purpose did he so?

An. For two causes.

Qu. Which be they?

An. First, that such a remembrance of Gods mighty power might serue for a further condemnation to his enemies: and secondly, that his seruants might the more reuerence him, cha. 4. 3. 20.

Qu. Which was the first City they went to conquer?

An. Iericho.

Qu. Did they rashly goe and besiege it, as proudly presuming that howsoeuer, or whatsoeuer they did, God would be with them?

An. No: like discreet Souldiers, they vsed three things.

Qu. Which were they?

An. Deliberation, Consultation, and Sanctification.

Qu. How deliberation?

An. They tooke time.

Qu. How consultation?

An. Two manner of wayes, they sate in counsell amongst themselves, and submitted their counsell to the direction of God.

Qu. How sanctification?

An. Two manner of wayes, by prayer and fasting.

Qu. When they had taken counsell, what did they?

An. Sent Spies to know the state of their enemies.

Qu. What danger were they in?

An. Of death.

Qu. By whom?

An. By the King.

Qu. Who saued their liues?

An. A woman Harlot.

Qu. How.

An. By hiding them in the top of her house, when the King made search for them, chap. 2. 6.

Qu. What moued her to doe so?

An. The fame which she heard of the workes of God.

Qu. How did the Israelites requite this kindeesse?

An. They saued her, her Father, Mother, Children, and all they had.

Qu. Did they shew this mercy of their owne accord?

An. No: but by the instinct of Gods spirit.

Qu. What doe we learne thereby?

An. That God will not the death of sinners, if they repent.

Qu. How was the Ciue won?

An. The Walls fell downe by the power of God, and then Ioshua entred, chap. 6. 20.

Qu. How were the Israelites commended to esteeme of the City and all that was in it?

An. As a thing execrable and accursed, chapter 6. 17.

Qu. Was nothing reserved?

An. Yes: silver, gold, vessels of brasse, and Iron.

Qu. What was to be done with them?

An. They were to be consecrated to the Lords vs, chap. 6. 19.

Qu. How were they to be consecrated?

An. By being molten, and the property of them altered.

Qu. What sinne was here committed?

An. Theft.

Qu. Who committed it?

An. Achan.

Qu. How.

An. He kept a Babilonish Garment, two hundred shekels of silver, and a wedge of gold of fifty shekels weight, which hee had in his Tent, to serue his owne priuate vs, chap. 7. 21.

Qu. What was their fortune after the committing of this sinne?

An. Their good successe was turned into bad: such is alwayes the fruit of wickednesse.

Qu. How did that appeare?

An. When three thousand Israelites were sent against Aye, the inhabitants thereof put them to flight, and slew thirtysix of them, chap. 7. 5.

Qu. How were they cleared of this sinne?

An. By destroying Achan, his family, and all hee had, chap. 7. 24.

Qu. How did the Gibeonites purchase a league of friendship with Ioshua?

An. By dissimulation.

Qu. In what manner?

An. Comming vnto him in ragged clothes and old shooes, as though they had worne out their apparell, by iourneying from some farre Countrey.

Qu. How did Ioshua reward their dissimulation?

An. He insured them to liue because of his promise, but he condemned them for euer to be drudges to the Congregation, to hew wood, and draw water, chap. 9. 11.

Qu. How many Kingdomes did Ioshua subdue?

An. Thirty and one.

Qu. What mercy did he shew in all his victories?

An. None at all, he destroyed euery soule, chap. 10. 40.

Qu. What moued him thereto?

An. The commandement of God.

Qu. What is signified by that?

An. That wickednesse must be quite rooted out, where God meane to be serued.

Qu. Were the Israelites now in quiet possession of Canaan?

An. They were, chap. 11. 14.

Qu. What doth that shew?

An. The full performance of Gods promise.

Qu. What vertue doe we learne from the Israelites after their victories?

An. Two.

Qu. Which be they?

An. Thankesgiuing and brotherly vnity.

Qu. How were they thankfull?

An. In protesting to serue and obey God for his benefites bestowed vpon them, chap. 24. 24.

Qu. How did they shew brotherly vnity?

An. In equall diuision of their portions, without strife or contention.

Qu. How did Ioshua die?

An. Like a vertuous man.

Qu. How was that?

An. Rehearsing the mercies of God, and exhorting the people to loue him, chap. 24.

IVDGES.

VV

Question.

Has Governors laid the people after Joshua?

Ans. Iudges.

Qu. Why were they called Iudges?

Ans. Because they did execute Gods iudgements vpon their enemies.

Qu. Had they many enemies after the death of Joshua?

Ans. Yes.

Quest. What was the cause?

Ans. Their finnes.

Quest. What was their generall sinne?

Ans. Disobedience.

Qu. How did that spread?

Ans. Into three branches.

Quest. Which be they?

Ans. Vaine pittie, Idolatry, and ingratitude.

Quest. How were they vaine pittifull?

Ans. In making league with the Canaanites, whom they ought to haue cast out, chap. 1.

Quest. How were they idolaters?

Ans. In worshipping Idols, chap. 3. 11.

Quest. How ungratefull?

Ans. In being made owners of Citties which they built not, and vineyards that they planted not, they forgot to glorifie their giuer.

Quest. What was their generall punishments for their finnes?

Ans. As the Lord had said before, those people whom they saued, became goades to their sides, and thornes in their eyes.

Quest. What is the meaning of that?

Ans. They continually vexed them with war.

Quest. Wherefore did the Lord suffer them?

Ans. To sift and proue them, as he alwayes will doe such as he loueth.

Quest. Did the Lord then still loue them, considering how they had prouoked him by their former wickednesse?

Ans. He did.

Quest. What doth that shew?

Ans. The vspeakeable mercy of God towards his Church.

Quest. What was the generall vertue that purchased his mercy toward them?

Ans. Repentance: they cryed, and he heard their groaning, chap. 2. 18.

Quest. Wherein was his mercy expressed?

Ans. In sending them deliuerers.

Quest. How many were they?

Ans. Sixteene.

Quest. Rehearse their names?

Ans. Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Abimelech, Tola, Iap, Iphtaph, Ibsan, Eton, Abdon, Sampson, Eli, Samuel.

Qu. What were the particular sins of the Israelites?

Ans. In Abimelech three.

Quest. Which be they?

Ans. Ambition, tyranny and dispaire.

Quest. How was he ambitious?

Ans. He vsurped the kingdome after his father Gideons death, chap. 9. 1.

Quest. How did fasham his youngest brother reprove him for his ambition?

Ans. By the example of Trees, wherein he shewes, that those of least desert, are alwayes most aspiring, chap. 9. 8.

Quest. How was Abimelech tyrannous?

Ans. In murdering seauenty of his owne brothers, for the securing of his owne estate, chap. 9. 5.

Qu. What was the punishment of God first laid vpon him before this happened?

Ans. That as he had liued a strange life, so God gaue him his deaths wound as strangely.

Qu. How was that?

Ans. A Woman with a peece of a Millstone almost knockt out his brains.

Quest. Where?

Ans. At the tower in Tebez, chap. 9. 53.

Qu. What sinne raigned particularly in the people?

Ans. In Sampson, lust: in Iphtaph, temerity or rashnesse: in a Leuite, loue of vanity: in the men of Benjamin, the rape of a woman: in the Ephraimites, enuy.

Qu. Toward whom was Sampson lustfull?

Ans. Toward Dalilah, a wicked woman, chapter 16. 4.

Quest. How was he punished?

Ans. He lost Gods excellent gifts, and became a slaue to his enemies, chap. 16. 19.

Quest. How was Iphtaph guilty?

Ans. In making a rash vow, and performing it.

Quest. How was he punished?

Ans. Through his owne folly hee became childlesse.

Quest. How was the Leuite guilty?

Ans. In forsaking the seruice of God, to supply the wants of his body.

Quest. How was that?

Ans. Hee was content to serue in the Temple of Idols, for meate, drinke, and apparell, chapter 17. 10. 11.

Quest. What was his punishment?

Ans. He was taken prisoner by the men of Dan, chap. 18. 17.

Quest. How was the tribe of Benjamin guilty?

Ans. For the ranshing of a Leuites wife.

Quest. What was their punishment?

Ans. All the other Tribes rose vp against them, raced their City, and slew all their men, but six hundred that fled into the wilderness, chapter 20. 46. 47.

Quest. How were the Ephraimites enuious?

Ans. They repined at the great victory which Iphtaph had obtained against the Ammonites.

Qu. How were they punished?

Ans. Iphtaph slew of them two and forty thousand, chap. 21. 6.

Qu. What particular vices were there in the people of other Nations?

Ans. In Adonibzecke a Canaanite, inhumane cruelty, chap. 1. 7. in the men of Sueroth and Peniel, churlish behauiour towards souldiers, chap. 8. 6. 8. derision in the Philistines against Sampson.

Qu. How was Adonibzecke cruel?

Ans. He did cut off the thumbs of the hands, and fecte of seauenty Kings, and made them garbets crams vnderneath his Table.

Qu. What was his punishment?

Ans. That measure which hee had offered others, was laid vpon himselfe: the Israelites, when they took him, vsed him in the same manner, chap. 1. 7.

Qu. How

Qu. How were the men of Succoth and Pennell churlish to Souldiers?

An. In denying them victuals in their extremity.

Qu. What Souldiers were they thus unfriendly unto?

An. To Gideon and his Souldiers.

Quest. How did Gideon revenge himself upon them?

An. He tore their Elders in pieces with thornes, overthrowed the Tower of Pennell, and slew the men of the City, chap. 8. 16. 17.

Qu. How did the Philistines deride Sampson?

An. They vsed him as a foole at their feast, to make them laugh.

Qu. What did this their derision moreover include?

An. Blasphemy against God.

Qu. How was Sampson revenged upon them?

An. He puld the banquetting house vpon their heads, chap. 16. 3.

Qu. What doe we learne in this booke, as touching the person of God?

An. Two things.

Qu. Which be they?

An. Mercy and omnipotency.

Qu. Wherein shewed he his mercy?

An. In pardoning their offences, though they did alway offend him.

Qu. Wherein his omnipotency?

An. In bringing great matters to passe by weak meanes.

Qu. What were they?

An. Ehud, being lame of his right hand, slew King Eglon with a dagger of a cubit long. Shamgar slew sixe hundred Philistines with an Oxe goad. Iael, a woman, killed Sisera, the chiefe Capitaine of King Iabins host, with a hammer and a naile. Gideon a poore Thresher, ouercame an host of men with broken Potshards and Rams hornes. Sampson slew foure thousand men with the Jaw-bone of an Asse.

Quest. What were the acts of Eli and Samuel?

An. They are set downe in the Booke of Samuel.

The end of Iudges.

RUTH.

Question.

Of whence was Ruth?

An. Of the Land of Moab: She was basely borne.

Qu. What vertue doe we learne by her example?

An. Constant loue of a daughter in law to her husbands mother.

Qu. Who was her husband?

An. Chilion the sonne of Elimelech, a man of Iuda.

Qu. Wherein consisted the loue of Ruth to her mother in law?

An. In two things.

Qu. Which be they?

An. In not forsaking her company, and in relieving her with her painefull labour, chap. 3. 18. and chap. 1. 17.

Qu. Who was her mother in law called?

An. Naomi, the wife of Elimelech.

I. SAMUEL.

Qu. How came it to passe, that Chilion the sonne of Elimelech, being an Hebrew, married with Ruth a Moabite?

An. Elimelech, his wife and sonnes, by reason of a famine that was in Iuda; went to dwell amongst the Moabites, and so grew the acquaintance, chap. 1. 1.

Qu. How many husbands had Ruth?

An. Two.

Qu. Which was the last?

An. Boaz, an Israelite.

Qu. What doctrine learne we by the marriage of these two, considering the one was an Israelite, and the other a stranger to the children of God?

An. That by the comming of Christ, who vouchsafed in the flesh to proceede from her line, the Gentiles should be likewise called to saluation, as well as the Iewes.

I. SAMUEL.

Question.

How many of the Iudges remaine vnspoken of?

An. Two.

Qu. Which be they?

An. Eli and Samuel.

Qu. How many sonnes had Eli?

An. Two.

Qu. Which be they?

An. Hophni and Phineas.

Qu. What sinne doe we learne to beware of by the example of Eli?

An. Too much lenity toward our children.

Qu. Wherein did Eli shew too much lenity towards his sonnes?

An. In not giuing them correction for their faults.

Qu. What were his sonnes faultis?

An. Prophanation and adultery.

Qu. How did they prophane?

An. In seruing their owne appetites of the sacrifices, before God was serued, chap. 2.

Qu. How were they adulterous?

An. In vsing the company of such women as after their trauell came to the Temple to be purified, chap. 2. 23.

Qu. Did not their father Eli rebuke them for these faultis?

An. Yes: as many negligent parents doe now a dayes; told them it was not well done, and bad them doe no more so, and so let them passe.

Qu. How did God punish the Father?

An. Two manner of wayes.

Qu. Which be they?

An. First, he tooke his office of Priest-hood from him.

Qu. How?

An. By suffering the Arke to be taken away by the Philistines, and then vpon the newes thereof, Eli broke his necke, chap. 4. 18.

Qu. How were his sonnes punished?

An. With sudden death both in one day.

Qu. What did the Philistines with the Arke?

An. They brought it to Athdod, a chiefe City of theirs, and placed it in the Temple, close by the Idoll Dagon.

Qu. What agreement was betwene the Idoll and it?

An. As betwene God and the Diuell, light and darkenesse: so that in the end the Idoll fell downe, and was broken in pieces, chap. 5.

Qu. What doe we learne by that?

An. That when true holinesse comes in place, Superstition cannot stand.

Qu. What sinne was it in the Philistines to take away the Arke of God?

An. Sacriledge.

Qu. How were they plagued for it?

An. With mortality and death of the people, and with a grienous sicknesse, called the Emerods, chap. 5. 12.

Qu. What did they wish it then?

An. They sent it backe to Israel with gifts of Gold and Siluer.

Qu. What were the gifts?

An. Fine golden Mice, and fine golden Emerods.

Qu. Who receiued it?

An. The men of Bethshemesh.

Qu. What was their sinne in the receipt thereof?

An. Curiositie.

Qu. How?

An. They would needes open and looke into the Arke, which was lawfull for none to doe but Aaron and his sonnes, to see if the Philistines had stolne away any of the reliques.

Qu. How did God punish them for this presumption?

An. He smote of those men fifty thousand three-score and ten, chap. 8. 19.

Qu. What doe we learne by this?

An. Not to pry into the secrets of God further then we haue commission.

Qu. How did Israel recover the fauour of God againe?

An. By repentance.

Qu. By whose counsaile?

An. By Samuels.

Qu. Wherein did they shew repentance?

An. In acknowledging their sinne, in fasting and lamenting, chap. 7. 6.

Qu. What was their speede afterward?

An. Prosperous.

Qu. How?

An. They slew the Philistines, recovered their lost cities, and established peace, chap. 7.

Qu. What vertues doe we note in Samuel?

An. A diligence in his calling toward men, and sincerity of faith towards God.

Quest. How did he shew his diligence towards men?

An. In governing iustly.

Qu. How his sincerity of faith towards God?

An. In truly performing the duty of a Priest and a Prophet.

Qu. What reason then had the people to mislike the gouernment of Judges, and craue a King?

An. First, because when Samuel waxed old, hee resigned his authority to his sonnes, and they were extortioners, and tooke bribes: and secondly, by reason of the mutability of mans nature, that for the most part affects alteration and change.

Qu. Was God pleased with their desire?

An. No.

Qu. Why?

An. Because they thirsted for another kinde of gouernment, then he had appoointed them, and so seemed to preferre their owne opinion before his wilddome,

Qu. How did Samuel shew they had offended?

An. By causing it to thunder and raine in wheat harvest.

Qu. How?

An. By his prayer and innocation, chap. 12.

Qu. What did the people then?

An. Repented.

Qu. Was God mercifull?

An. Yes: and promised to be a gracious God, both to them and their King, vpon condition they would serue him: so ready is God alwayes to pardon sinners, if they will turne vnto him, chap. 12. 19. 22.

Qu. What is to be noted in the life of Saul?

An. Two things.

Qu. Which be they?

An. His vertues and his vices.

Qu. What were his vertues?

An. Hee fought the battels of the Lord, and overthrowed his enemies.

Qu. Why was the kingdome taken from him?

An. Because of his vices.

Qu. How many were his particular vices?

An. Eleauen.

Qu. Which was his first?

An. His vsurping vpon the Priests office, chap. 13. 6. 14.

Qu. What was his second?

An. He slew not Agag the King of the Amalekites, as God had commanded him, chap. 15. 3.

Qu. When Samuel reprovved him for this fault, what was the third sinne he ranne into?

An. Obstinacy.

Qu. How?

An. He stood to it, to the Prophets face, that he had not offended, chap. 15. 20.

Qu. Which was his fourth offence?

An. Enuy.

Qu. How?

An. He grudged at the vertues and good success of Dauid, chap. 18. 9.

Qu. Which was his fifth offence?

An. Ingratitude.

Qu. How?

An. He would haue slaine Dauid the very time that he deliuered him by his musicks, from the torment of the wicked spirit, chap. 18. 11.

Qu. Which was his sixth offence?

An. Inconstancy in his word.

Qu. How?

An. He promised Dauid his daughter Merab in marriage, and after gaue her away to another, chap. 18. 19.

Qu. What was his seventh offence?

An. Treachery of minde.

Qu. How?

An. He would haue betrayed Dauid to the Philistines, chap. 18. 21.

Qu. Which was his eighth offence?

An. Murder.

Qu. How?

An. He would haue killed Dauid in his bed, chap. 19. 12.

Qu. Who preserved him?

An. Michol his wife, and the daughter of Saul, chap. 19. 13.

Qu. After what manner did she preserve him?

An. In letting him downe through a window, when the house was searched.

Qu. What doe we learne by that?

An. The duty of a faithfull wife toward a vertuous husband, rather then to a wicked father.

Quest. What was his ninth offence?

Ans. He would have killed his owne sonne Iotham for excusing Dauid, chap. 30. 23.

Quest. What was his tenth offence?

Ans. He slew the Lords Priests, chap. 22.

Quest. What was his eleventh offence?

Ans. He consulted with witches, chap. 28.

Quest. How did God punish him for these offences?

Ans. Fine manner of wayes.

Quest. Which be they?

Ans. First, he tooke his kingdome from him, & gaue it to Dauid. Secondly, he deprived him of his holy spirit, and possitied him of a fiend. Thirdly, he gaue his enemies victory ouer him. Fourthly, his owne sonne was slaine. Fifthly, he despaired and slew himselfe, chap. 31.

Quest. What was the reason he persecuted Dauid as he did?

Ans. His ieaousie ouer him, for that he knew he should succede him in his kingdome.

Quest. What did he shew in that?

Ans. Contempt against the ordinance of God.

Quest. Was Dauid then chosen before the death of Saul?

Ans. Long before.

Quest. In his election what doe you observe?

Ans. That God, in choosing his Ministers, hath not respect to the outward gifts of the body, but the inward graces of the minde.

Qn. How did that appeare?

Ans. In choosing Dauid the yongest and weakest of his brethren, and refusing the rest of more likely aspect and countenance, chap. 16.

Quest. After Dauid was chosen King, what were his acts?

Ans. He slew a Lyon, a Beare, and vanquished great Goliath.

Quest. What may we understand by his prospering in strength and power?

Ans. That to a vertuous minde, God will also giue vigour of body.

Quest. What did he figure by his victory ouer Goliath?

Ans. The victory of Christ ouer the Diuell.

Quest. What vertues doe we learne from Dauid in the first booke of Samuel?

Ans. Three.

Quest. Which be they?

Ans. Patience, clemency, and loyalty.

Quest. Wherein did he shew his patience?

Ans. In quiet bearing of persecution.

Quest. How many fold was his persecution?

Ans. Two-fold: first by Saul, and then by the Amalekites.

Quest. How many wayes did Saul persecute him?

Ans. Three manner of wayes.

Quest. What were they?

Ans. First, by bringing him in danger of death. Secondly, by famine. Thirdly, by driving him into exile.

Quest. How many times was he in danger of death?

Ans. Sixe times.

Quest. Which be they?

Ans. First, in the presence of Saul; when Saul threw his speare at him. Secondly, in being sent by Saul to fetch a hundred foreskins of the Philistines. Thirdly, in his Chamber, when his wife Michol deliuered him. Fourthly, in Gath, when he escaped

from Achish, by counterfeiting madnesse. Fifthly, when hee was in the same Cause with Saul. Sixtly, when the men of Ziclalg would haue stoned him.

Qn. How many times was hee in danger of famine?

Ans. Twice: first, when hee did eate the shewbread, chap. 21. 8. Secondly, when hee sent to Naball for prouision, chap. 25. 8.

Quest. Where liued he in exile?

Ans. First, in the wilderness, and then amongst the Philistines.

Qn. Wherein did he shew his clemency?

Ans. In pardoning Nabals charlish answer, when he had vowed his ruine, chap. 25. 23.

Qn. At whose entreaty did he saue him?

Ans. At Abigail's, Nabals wife.

Qn. What doe we learne by that?

Ans. That many times the follies of men are excused by the wisdom of their wiues.

Qn. How was he persecuted by the Amalekites?

Ans. They tooke his wiues, Ahynoam and Abigail prisoners.

Qn. Who receiued them?

Ans. Dauid.

Qn. Wherein shewed he his loyalty?

Ans. Not onely in refraining to lay violent hands vpon Saul his annointed soueraigne, though twice he were in his power, and might haue slaine him, but also in praying for his welfare.

Qn. How oft was Saul in his power?

Ans. Twice.

Qn. Where?

Ans. Once in the caue of the rockes of Engedy; and another time in the wilderness of Ziph, neere the mountaine Hachilah, chap. 14. 4. and chap. 16. 7.

Qn. What doe we learne by this?

Ans. That no subiect ought to lay violent hands vpon his Prince, be he neuer so wicked.

II. SAMUEL.

Question.

VV How was the first offender Dauid punished after he came to the Crowne?

Ans. A Picke-thanke and a Counterfeit.

Qn. What was he?

Ans. An Amalekite.

Qn. How did he counterfeit?

Ans. Hee told Dauid hee had slaine Saul, chapter 1. 10.

Qn. How did he insinuate and picke a thanke of Dauid?

Ans. He brought him the Crowne that Saul wore vpon his head, and the bracelet that hee had vpon his arme, chap. 1. 10.

Qn. How did the King accept this newes?

Ans. He rent his cloathes, wept, and fasted till night.

Qn. What learne we by that?

Ans. The tender compassion of Dauid, and so consequently, that ought to be in all Christians for the hard misfortune euen of our enemies, chap. 1. 12.

Qn. How did he reward the counterfeit?

Ans. As I wish all counterfeit picke-thankes may be: instead of a rich reward which he hoped for.

for, he frowned vpon him, asked him how he durst shed the blood of the Lords anointed, and commanded one of his followers to kill him, chapter 3. 12.

Qu. How was the state of the kingdom when David entered vpon it?

Ans. Like a tempestuous sea.

Qu. What was the reason?

Ans. Ciuill diffention.

Quest. Who raised it?

Ans. Ishbootheth, the sonne of Saul, whom Abner made King of Israel.

Quest. Did they make warre vpon David?

Ans. They did.

Quest. How was that warre ended?

Ans. God gaue David victory.

Quest. By what means?

Ans. First, by force of armes, chap. 2. 17. Secondly, by reason of a private quarrell between Ishbootheth and Abner his chiefe Captaine, chap. 3. 8.

Quest. Whither went Abner?

Ans. He fled to David.

Quest. What was his welcome thither?

Ans. Ioab, Davids chiefe captaine slew him treacherously, because Abner before had slaine Ishbath, Iobabs brother, chap. 3. 2.

Quest. Was David prync to this all?

Ans. No: but greatly lamented it, and prayed to God to reward Ioab according to his desert, chap. 3. 29.

Quest. What became of Ishbootheth?

Ans. After Abner left him, two of his owne seruants (Baanah and Rechab) traitorously slew him, and brought his head to David, chap. 4. 8.

Quest. How did David reward them?

Ans. As villaines should be, caused them to be slaine, had their hands and feet cut off, and after hanged them vp for an example, ouer the poole of Hebron, chap. 4. 12.

Qu. What doe we learne by these circumstances?

Ans. The good hope of Davids vertuous government.

Quest. What was the next argument of his vertuous government?

Ans. Hee did that which euery good Prince ought to doe.

Quest. What was that?

Ans. Studied to aduance Religion.

Quest. How?

Ans. In bringing the Arke of God into the City, dancing before it, to shew his zeale and gladnesse, and purposing to build a Temple for the Lord, where his name might be called vpon, chap. 6. 16.

Qu. How did God accept of his zeale and good intent?

Ans. So well, as hee gaue him dominion ouer many nations, and promised to establish the kingdom to his posterity for euer, chapter. 8. and cha. 7. 12.

Quest. What did Michol when she saw David her husband dance before the Arke?

Ans. As the wicked of our time, laughed his godly zeale to scorn, chap. 6. 16.

Quest. After this, how many times did David fall from God?

Ans. Thrice.

Quest. In what manner?

Ans. First, through lust. Secondly, through murder: and last of all, through presumption.

Qu. How did he offend through lust?

Ans. He knew the wife of Uriah, chap. 11. 4.

Qu. How through murder?

Ans. He caused her husband to be slaine, chapter 11. 15.

Qu. How through presumption?

Ans. He numbred his people, depending vpon victory by the multitude of men, and not by the power of God, chap. 24. 1.

Qu. How did God plague him for his first two sins?

Ans. He kindled diffention against him, both within his house and without.

Qu. How within his house?

Ans. Two manner of wayes.

Qu. Which be they?

Ans. First, by the meanes of a deadly hate that sprang vp betweene his Sonnes.

Qu. Which sonnes?

Ans. Absolon and Ammon.

Quest. How?

Ans. Ammon deflowered Tamar, Absolons sister, for which, Absolon slew Ammon, chap. 13. 19.

Qu. What was the second cause of diffention?

Ans. Absolon conspired against his Fathers Crowne and dignity, chap. 15. 1.

Qu. How did he practice to aspire?

Ans. By stealing the hearts of the people from his father, by curtsie and flattering speeches.

Qu. Who was his chiefe Counsellour?

Ans. Achitophell.

Qu. What became of Achitophell?

Ans. He hanged himselfe, chap. 17. 32.

Qu. What became of Absolon?

Ans. He likewise had an vntimely death.

Qu. In what manner?

Ans. As he fled before his fathers army, riding vnder an Oake, he was hanged by the haire of the head, and afterward thrust through the body with a dart, by Ioab, chap. 18. 9. 14.

Qu. What may we learne by these mens overthrow?

Ans. That Treason will alwayes haue a shamefull end.

Quest. How was diffention stirred vp against David without his house?

Ans. Two manner of wayes.

Quest. Which be they?

Ans. First, by the reproach of a base subiect of his, vomited out against him: and then by the foraine mallice of the Philistines, chap. 2.

Qu. What was the subiect called that reviled him?

Ans. Shemei, out of the house of Saul.

Qu. How did he revile him?

Ans. He called him murderer, and cast stones and dust in his face, chap. 16. 7. 13.

Quest. Did David endure it?

Ans. Yes: as he did all his former troubles, with patience: commanding his men of warre not to touch Shemei: for said he, my sonne, which came out of mine own bowels, sought my life: then how much more may this sonne of Shemei suffer him to curse, for the Lord hath bidden him, chap. 16. 11.

Quest. What vertue is shewne in David besides his patience?

Ans. Gratitude and continency.

Qu. Wherein did he shew himselfe gratefull?

Ans. In giuing all the lands of Saul to Mophibotheth his friend, Ionathans sonne, chap. 29. 30.

Qu. Wherein was he continent?

Ans. In refusing, being very faint through thirst, to drinke of the water which men had

hazarded their lines to fetch him, chap. 23. 17.

Quest. How was David plagued for his presumption?

Ans. God offered him the choise of three plagues.

Quest. Which be they?

Ans. Either to haue seauen yeeres famine, or to fye three months before his enemies, or to haue three months Pestilence in the Land, chap. 24. 13.

Qu. Which did David chuse?

Ans. Three dayes pestilence.

Qu. What was his reason?

Ans. Because hee had rather fall into the hands of God then men, for God will be mercifull when men are pittiesse.

Qu. How many of his people died of the pestilence?

Ans. Threescore and ten thousand, chap. 24. 15.

Qu. In all the troubles of David, did God send him no friends to comfort him?

Ans. Yes: God is a God of mercy, and as he doth promise, euen so hee will performe: at all times of his distresse hee raised him some friend or other.

Qu. Which were they?

Ans. Before Saul died, Jonathan, Michol, Abimelech the Priest, foure hundred men that came to his ayde in the wilderness. Abigail, rich Nabals wife, that brought him provision, and Achis King of Gath, that gaue him a Citie, called Ziglag.

Qu. After Sauls death, in the time of his persecution, who were his friends?

Ans. Beside many other of his Subjects that stucke vnto him, Hushai shewed himselfe a speciall friend, in ouerthrowing the counsell of Achitophell, whereby the rebellion of his Sonne Absolon was cut off, chap. 16. and old Barzillai that succoured him when hee fled from his sonne, chap. 19. 32.

Qu. Notwithstanding the manifold troubles David had, did hee at last finde rest?

Ans. Yes: and dyed in peace.

Quest. What doth his troublesome life and quiet end figure vnto vs?

Ans. The race of the chiefe King of Heauen, CHRIST IESVS, who according to the flesh, was persecuted on eury side: as David was, with outward and inward enemies, as well in his owne person, as in his members, but at last ouercame all, and gaue his Church perpetuall victory. His Name be praised.

The end of Samuel.

KINGS and CHRONICLES.

Question.

VV Ho succeeded David?

Ans. His sonne Salomon.

Quest. What was the first thing hee asked of GOD?

Ans. Wisedome: and God gaue it him, chap. 3. 12.

Quest. What did he shew therein?

Ans. That wisdome beautifieth a Prince or Ruler, more then either wealth or honour.

Quest. What was the first sinne hee punished?

Ans. Rebellion in Adoniah, chap. 2. 25.

Quest. What was the second?

Ans. Murder.

Quest. In whom?

Ans. In Ioab, for the death of Abner and Amasa, although he fled to the Altar for refuge.

Quest. What doth that signifie?

Ans. That no place ought to shelter an homicide, chap. 2. 34.

Quest. What was Salomons estate?

Ans. Peacefull, and full of Pompe.

Quest. How came that to passe?

Ans. By the gift of God.

Quest. Wherefore?

Ans. Because he asked wisdome first, and aboue all things (when God put him to his choise) therefore he had not onely wisdome given him, but all things else.

Quest. How did he shew himselfe thankfull?

Ans. In imploying his wealth and wisdome to the glory of God.

Quest. How was that?

Ans. He iudged iustly, and built a most sumptuous Temple to the Name of the Lord.

Quest. Wherein consisted the magnificence of Salomon?

Ans. In these things: he ruled ouer all the kingdomes, from the Riuer of Euphrates, vnto the Land of the Philistins, and the borders of Egypt, chap. 1. 31. His victuals for one day were thirty measures of fine flowre, and threescore measures of meale, chap. 4. 12. Ten fat Oxen, and twenty Oxen of the Pasture: a hundred sheep, beside Harts, Bucks, Bugles, and fat Fowle, chap. 4. 2. 3. Hee had forty thousand stables of horses for his Chariots, and twelue thousand horse men, chap. 4. 26. Gold and Silver was as plentiull as stones, chapter 10. 27. He had seauen hundred wiues, and three hundred Concubines, chap. 11. 3. Beside all this, hee had wisdome more then any creature liuing.

Quest. Yet in the end, notwithstanding he had his hearts desire in these and in all things else, what was his opinion of this worlds felicity?

Ans. That all was vanity and vexation of spirit.

Quest. Did this Prince, thus blessed of God, both outwardly and inwardly fall after ward from God?

Ans. Hee did.

Quest. In what manner?

Ans. By adultery and Idolatry, chap. 11. 5.

Quest. What doe we learne by that?

Ans. That how absolute soener wee are for honour, wisdome, or riches, yet we may fall, as Salomon did.

Quest. How was Salomon punished for his sinnes?

Ans. God raised up enemies against him, and after his death deuised his kingdome, leauing the least part to his sonne.

Quest. Why did not God quise extinguish his race, considering his sinne?

Ans. Because of the promise which hee made to his seruant David, chap. 1. 34.

Quest. Who succeeded Salomon?

Ans. His sonne Rehoboam.

Quest. How many Tribes had hee vnder his dominion?

Ans. Two, Iuda and Benjamin.

Quest. Who ruled ouer Israel?

Ans. Ieroboam, a seruant to King Salomon.

Quest. How many Tribes were vnder him?

Ans. Ten, chap. 11. 31.

Qu. What vices doe we learne to shun by the liues of the Kings of Israel and Iuda?

Not

An. Not to corrupt religion, to serve our owne turnes.

Qu. By whose example?

An. By the example of Ieroboam, King of Israel, chap. 12. 28.

Quest. What else?

An. Not to lay violent hands vpon Gods Ministers.

Quest. By the example of whom?

An. Of Ieroboam, chap. 13. 4.

Quest. How did God punish him?

An. As hee thrust out his hand to strike the Prophet of the Lord, his hand withered, and hee could not plucke it backe againe, chap. 13. 4.

Quest. What else?

An. Not to conspire against the king.

Quest. By the example of whom?

An. Of Zimri, that slew Elah King of Israel, being drunke in Tirzah, and afterward sate vpon his throne, chap. 16. 9. 10.

Quest. What was the end of Zimri?

An. He reigned but seauen dayes, and being besieged in Tirzah, and finding no way to escape, he burnt the Kings Pallace, and himselfe in it, chap. 16. 18.

Quest. What else?

An. Not wrongfully to desire our neighbours goods.

Quest. By the example of whom?

An. Of Ahab King of Israel.

Quest. What else?

An. Not to shed our neighbours blood, to be made owner of his goods.

Quest. By the example of whom?

An. Of Ahab and Iesabel, who, by the practise of false witness, put Naboth to death, and tooke his Vineyard, chap. 21. 33.

Quest. How were they punished?

An. Ahab was slaine at Ramoth Gilead, and Iesabel was throwne out at her chamber window, and dashed in peeces, chap. 22. 34. and 2 Kin. 9. 33.

Quest. What else?

An. Not to hate the preachers of God, because they grate vpon our galled consciences.

Quest. By the example of whom?

An. Of Ahab, chap. 22. 8.

Quest. What else?

An. Not to be couetous.

Quest. By the example of whom?

An. Of Gehazi that tooke money, Garments, Sheepe, Oxen, and other things where hee should not.

Quest. What was his punishment?

An. Hee was plagued with the Leprosie, 2 Kin. 5. 27.

Quest. What else?

An. Not to take counsell of spirits in time of sickness, or any other extremity.

Quest. By the example of whom?

An. Of Ahaziah, who hauing taken a fall through the Lattice of a Windowe, sent his seruants to Baalzebub, to know if he should recouer or no, 1 Kings 1. 2.

Quest. How did God punish him for that sinne?

An. He suffered him to pine vpon his bed for want of helpe, 2 Kings 1.

Quest. What else?

An. Not to blaspheme the Name of God.

Qu. By the example of whom?

An. Of Sennacherib the Assyrian,

Qu. How was he punished?

An. God slew of his Souldiers a hundred fourescore and five thousand men, and when hee returned into his countrey, his owne sonnes murdered him in the Temple of his Idoll Gods, 2 Kings 19. 37.

Qu. What else?

An. Not to deride Gods Ministers.

Qu. By the example of whom?

An. Of the children of Bethell, that called Elisha Bald-pate, 2 Kings 2. 24.

Qu. How were they punished?

An. Two Beares came out of the Forrest and tore them in peeces.

Qu. What else?

An. Not to be vaine-glorious.

Qu. By the example of whom?

An. Of Hezekiah, that in pride shewed all his wealth to the Ambassadors of Babel.

Qu. How was he punished?

An. God gaue all that wealth afterward into the hands of the King of Babel for a prey, 2 King. 20. 17. 18.

Qu. What else?

An. Not to mocke or iest at the preaching of the Word of God.

Qu. By the example of whom?

An. Of Zedekiah and his subiects, that mocked and despised the Prophets that were sent to forewarne them of their destruction, 2 Chron. 36. 19.

Qu. What was their punishment?

An. Zedekiah himselfe, for despising the light of his soule, lost the light of the body: his eyes were pulled out, his Sonnes were slaine before him, and hee and the people carried into captivity to Babylon.

Qu. What vertues doe we learne by the liues of the Kings of Israel and Iuda?

An. To haue a sure confidence in the prouidence of God.

Qu. By the example of whom?

An. Of Eliah the Prophet, to whom in time of famine God sent meat by Ravens, 2 Kin. 17. 6.

Qu. What else?

An. To be charitable to the distressed.

Qu. By the example of whom?

An. Of the Widdow of Sarepta, whose Oyle and Meale, the more she spent, the more she had, for her kindnesse shewed to Eliah, 1 King. 17. 16.

Qu. What else?

An. To be zealous in prayer.

Qu. By the example of whom?

An. Of Eliah, who in time of great drowth, called faithfully vpon the Lord, and he powred downe raine vpon the earth, 1 King. 8. 4. 5.

Qu. How many be the degrees by which prayer ascends into heauen?

An. Sixe.

Qu. Which be they?

An. First, humility; in shewing reuerence with the members of the body, as kneeling, &c. Secondly, deuotion; in hauing minde of nothing else when we pray. Thirdly, faith; in beleeuing to obtaine that we pray for. Fourthly, integritie of heart, not to aske any thing but that is iust. Fifthly, conuersation of life, that our manners answer our deuotion. Sixthly, perseuerance; that is, neuer to be faint or weary of to good an exercise.

Qu. What vertues learne we else?

An. Not to doubt of our resurrection.

Qu. By the example of whom?
An. Of Elias, that was taken body and soule vp into heauen, 2 Kings 1.11.

Qu. What else?

An. To be faithfull.

Qu. Why?

An. Because where faith is, nothing seemes impossible.

Qu. By the example of whom?

An. Of Elisha, that raised the dead to life, cured Naaman the Leaper, and made Iron to swim vpon the waters, 2 Kings 4.35. and chap. 5.14. and chap. 6.8.

Qu. What else?

An. Not to distrust the omnipotency of God.

Qu. By the example of whom?

An. Of the destruction that fell vpon the Aramites, that lay before Samaria, without any stroke of mans hand, 2 Kings 17.

Qu. What else?

An. To assure our selues of Gods helpe, howsoeuer we are forsaken of men.

Qu. Why?

An. Because millions of Angels incampe about the faithfull, 2 Kings 6.7.

Qu. What else?

An. To aduance true Religion.

Qu. By the example of whom?

An. Of Iosiah King of Iuda, that put down Idolatry, and commanded the Law of God to be read in the Temple, 2 Kings 23.21.

Qu. What else?

An. Not to spare our owne Parents in case of Religion.

Qu. By the example of whom?

An. Of Aia King of Iuda, that despoiled his own mother for Idolatry, 2 Chron. 15.16.

Qu. What else?

An. To prouide liuing for the Ministers of God.

Qu. By the example of whom?

An. Of Hezekiah King of Iuda, that commanded the tithes of Corne, Wine, Oyle, and Hony, to be brought to the Priests, 2 Chron. 31.4.5.

Qu. What else?

An. Not to doubt of forgiveness, if wee repent.

Qu. By the example of whom?

An. Of Manasseh King of Iuda, whom vpon his hearty repentance, God deliuered out of captivity.

twenty yeeres were expired, he deliuered his people out of captivity.

Qu. By the fauour of whom?

An. Of Cyrus King of Persia, chap. 1.

Qu. Who brought them home?

An. Zerobabell and Ezra.

Qu. What is the second thing we doe learne out of this Booke?

An. The thankfulness which ought to be in vs for Gods benefits, as was in the Israelites after their returne, chap. 7.27.

Qu. What was the third?

An. The care that wee ought to haue to establish true religion, by the example of the Israelites, that neuer ceased till they had built the Temple of the Lord, and published his Lawes, chap. 6.15.

Qu. What is the fourth?

An. When we are once planted in peace, and haue the vse of true religion, to labour as the Israelites did, for the preservation of humane society, by seeing good lawes executed, chap. 10.

N E H E M I A H.

Question.

What was Nehemiah?

An. A Iew, and in great fauour with Darins.

Qu. What was his disposition?

An. He feared God, and desired the good of his Countrey.

Qu. How did that appeare?

An. First, by his daily prayer: next, by the lamentation he made for the misery of his owne country-men, chap. 14. and lastly, by obtaining meanes to helpe them.

Qu. He did not then, as many doe in these dayes, say, God helpe onely, and so forget the misery of their brethren, but he laboured to giue them succour?

An. He did.

Qu. In what manner?

An. Hee procured a licence of the King, to get prouision for the repairing of Ierusalem, chap. 2.8.

Qu. Who hindered him in his worke?

An. Sanballet the Horonite, and Tobiah the Ammonite.

Qu. For what cause?

An. Vpon malice.

Qu. What doe we learne thereby?

An. That the diuell and his instruments still lye in waite to hinder vertuous exercises.

Qu. How did they hinder the Iewes?

An. By raising warre vpon them.

Qu. Did the Iewes then leane off their enterprises?

An. No: they laboured with one hand, and held the sword in the other, chap. 4.17.

Qu. What doth their diligence teach vs?

An. In repairing the new Ierusalem of our soules, as they did the old Ierusalem of their earthly habitation, to practise the deedes of charity with one hand, and in the other to hold the shield of faith, to keepe off the assaults of the diuell, and his instruments.

Qu. What did Nehemiah repaire in Ierusalem?

An. The wals of the broken buildings.

Qu. What else?

An. Decayed religion, and corruption of manners, chap. 13.

E Z R A.

Question.

What was this Booke?

An. E Z R A.

Qu. Of what nation was he?

An. A Iew, of the family of Aaron.

Qu. How many things doe we generally learne out of this Booke?

An. Foure.

Qu. Which is the first?

An. The truth of Gods mercy.

Qu. How?

An. In that according to his promise, after sea-

ESTER.

Question.

What was Ester?

Ans. A poore maide.

Qu. How was she advanced?

Ans. To be the wife of a King.

Qu. By what means?

Ans. By the prouidence of God, and her owne vertue.

Quest. To what end?

Ans. To protect the Iewes her Country-men.

Quest. What vices doe we learne to shunne by the contents of this Booke?

Ans. Not to feast in ostentation of our riches.

Quest. By the example of whom?

Ans. Of Ahasuerosh King of Persia and Media, that made a feast of a hundred and fourescore daies, chap. 1.4.

Quest. What else?

Ans. The disobedience of wines to their husbands.

Quest. By the example of whom?

Ans. Of Vashti Ahasueroshes Queene, that refused to come to him when he sent for her.

Quest. What was her punishment?

Ans. She was banished the Kings company for ever.

Qu. What else?

Ans. Not to buy sinne with the price of money.

Quest. By the example of whom?

Ans. Of Haman, that would giue the King ten thousand talents of siluer, to haue the Iewes destroyed, chap. 3.9.

Qu. What else?

Ans. Not to harbour pride, and contempt in our hearts.

Quest. By the example of whom?

Ans. Of proud Haman, that wished the death of euery one that did not salute him?

Que. What was his punishment?

Ans. He was hanged himselfe vpon the gallows which he made for another man, chap. 7.10.

Qu. What vertues doe we learne out of this Booke?

Ans. To obserue temperance in our feasting.

Qu. By the example of whom?

Ans. Of Ahasuerosh, that commanded (during his feast) no man should be compelled to drinke more then what he pleased, chap. 1.8.

Qu. May not Christians be ashamed of this?

Ans. Yes.

Quest. Shew me your reason?

Ans. Because he that was a Heathen thought it sinne to carouze; but we that know God, make it no conscience to be drunke.

Quest. What vertues learne we else?

Ans. The loue of a woman vnto her husband.

Qu. By the example of whom?

Quest. Of Ester, that made void a decree purchased by Haman, for the destruction of all the Iewes in Persia, chap. 8.11.

I O B.

Question.

What learne we in generall out of the Booke of I O B?

Ans. Five things.

Quest. Which be they?

Ans. First, vprightnesse of life, in these words: And Iob was an vpright and iust man, chap. 1.1. Secondly, patience in affliction: Shall wee receiue good at the hand of the Lord, and not euill? cha. 2. 13. Thirdly, mutability of the world, in these words: Such things as my soule refused to touch (as are sorrowes) are my meate, chap. 6.7. Fourthly, the enuy of the diuell, in these words: Touch that he hath, and see if he will not blaspheme thee to thy face, chap. 1.11. Fifthly, the mercy of God, in these words: He maketh the wound and bindeth it vp, chap. 5.18.

Quest. Wherein consisted his vprightnesse?

Ans. In three things.

Quest. Which be they?

Ans. In holinesse toward God: In vprightnesse toward the world: and in sobriety toward himselfe.

Quest. In holinesse, as how?

Ans. He was the eyes of the blinde, chap. 29.15. The feete of the lame, chap. 29.15. He fed the hungry, chap. 31.17. He cloathed the naked, chap. 31.19. He stood with the widdow and fatherlesse, chap. 31. 16.21. Hee harboured the stranger, chap. 31.32. He iudged iustly, chap. 29.14.

Quest. In sobriety, how?

Ans. His heart was not infected with lust, chap. 31.7. Nor his feete walke in deceipt, chap. 31.5. Nor made he gold his hope, chap. 31.24. Nor did his mouth kisse his hand, that is, he was not vaine-glorious, chap. 31.27.

Quest. Wherein consisted his patience?

Ans. In bearing with the mutability and change of his estate.

Quest. Wherein consisted the change of his estate?

Ans. In five things.

Quest. Which be they?

Ans. First, hee lost his Children and his wealth, chap. 2. Secondly, his body became leprous, chap. 2.7. Thirdly, his friends vbraided him, chap. 4.5. Fourthly, his wife forsooke him, chapter 19.17. Fifthly, his owne seruants despised him, chap. 19.15.16.

Quest. Wherein consisted the enuy of the Diuell?

Ans. In tempting him many wayes, before hee would be satisfied of his constancy.

Qu. Wherein appeared the mercy of God?

Ans. In this, as hee did smite, so did hee restore.

Qu. How was Iob restored?

Ans. Double the wealth hee had before, chapter 42.10.

Quest. What doe we learne by that?

Ans. That Gods mercy is greater then his iudgement.

Qu. What haue wee when wee come into this world?

Ans. Nothing.

Qu. What shall we haue when we depart?

Ans. As

An. As much, chap. 1. 11.
Qu. What shall he reape that plougheth iniquity?
An. The same, chap. 4. 8.
Qu. Can any man say to himselfe, I am righteous?
An. No: not the Angels in heauen, chap. 4. 18.
Qu. What is man borne to by nature?
An. To trauell, as naturally, as it is for the sparke to flye vpward, chap. 5. 7.
Qu. To what may we compare fained friends?
An. To a Riner that in summer is dry, and in winter frozen, chap. 6. 15.
Qu. To how many things may we liken the vanishing frailty of mans age?
An. To fixe things,
Qu. Which be they?
An. First, to the vanishing of a clond, chap. 6. 9. Secondly, to the swiftnesse of a Weaners shuttle, chap. 7. 6. Thirdly, to a shaddow, chap. 8. 9. Fourthly, to the hasty speed of a Poast, chap. 9. 25. Fifthly, to the sayling of a ship, and the flight of an Eagle, chap. 9. 29. Sixthly, to a flower that shooteth forth in the morning, and is withered by night, chap. 14. 2.
Qu. What shall deuoure the house of brabes?
An. Fire.
Qu. May a man boast of the greatnesse of his birth?
An. No.
Qu. Why?
An. Because corruption is our mother, and the wormes our sisters and brothers, chap. 7. 13.
Qu. Though we dye, what helpe doth Iob giue vs?
An. That wee shall rise againe, and see God in our flesh, chap. 19. 16.
Qu. Of what continuance is the ioy of the wicked?
An. For a moment, chap. 20. 5.
Qu. What may wee thinke when we see the wicked flourish?
An. That they are kept to the day of destruction, chap. 21. 30.
Qu. How comes wisdom of men?
An. Neither by age, nor authority, chap. 32. 9.
Qu. How then?
An. By the gift of God.
Qu. What is God?
An. Incomprehensible for power, iustice, and prouidence, chap. 33. 39.

The end of Iob.

PSALMES.

Question.

What is the generall doctrine of the Psalmes?
An. Prayer and Thanksgiuing: Prayer, that God will continue his fauour towards vs: Thanksgiuing, for his benefits received.

Qu. What man is blessed?
An. Hee that contemneth not Gods word, but meditateth vpon his Law.
Qu. What is he like?
An. A tree planted by the water-side.
Qu. What man is cursed?
An. He that sitteth in the seat with the scorers of Gods word.
Qu. What is he like?
An. Chaffe scattered before the winde,

Qu. Who conspires against God and his anointed?
An. The Heathen and wicked doers.
Qu. What is the end of their conspiracy?
An. Derision before God, Psal. 2. 4.
Qu. In time of trouble, in whom must we trust?
An. In the Lord.
Qu. Why?
An. Because he will deliuer vs, Psal. 3. 3.
Qu. Who turnes the glory of God into shame?
An. Louers of vanities and lies, Psal. 4. 2.
Qu. What is a persecutor of Gods people compared vnto?
An. A Lyon.
Qu. Why?
An. Because like a Lion he will teare in pieces, and deuoure, Psal. 7. 2.
Qu. If the wicked seeke to obscure the glory of God, how will he reucale his praises?
An. Euen by the mouth of Babes and sucklings, Psal. 8. 2.
Qu. How will the Lord iudge this world?
An. In righteousness, Psal. 9. 8.
Qu. Are the poore despised in Gods sight?
An. No: he is their refuge, Psal. 9. 9.
Qu. What is the practice of the worldly man?
An. Fraud, rapine, tyranny, Psal. 10.
Qu. What is his reward?
An. Fire, Brimstone, stormy tempests.
Qu. How many are the righteous?
An. In earth none: there is not one that doth good, no not one, Psal. 14.
Qu. Who shall dwell on Gods holy Hill?
An. Hee that speakes truth, slanders not his neighbour, nor giues his money to vsury, Psalmes 15. 3. 5.
Qu. Of what did David prophesie?
An. Of Christ.
Qu. Whereto?
An. In these words: Thou shalt not leane my soule in the graue, nor suffer thy holy one to see corruption, Psal. 16. 10.
Qu. What is true felicity?
An. The fruition of Christ Iesus face to face in righteousness, Psal. 17. 10.
Qu. Who will the Lord teach in his way?
An. The humble heart, Psal. 25. 9.
Qu. How doth the Lord loue vs?
An. More then father or mother, for when they forsake vs, he will take vs vp, Psal. 27. 10.
Qu. He will not then be angry for ever?
An. No: his anger endureth but a while, and though sorrow be this night, wee shall haue ioy to morrow, Psal. 30. 5.
Qu. What must we doe when we haue sinned?
An. Confesse our wickednesse, though it be against our selues.
Qu. What followes?
An. Forgiveness, Psal. 32. 5.
Qu. Is it enough for vs to eschew euill?
An. No.
Qu. What then?
An. We must likewise doe good, Psal. 34. 14.
Qu. May the wicked prosper?
An. Like a greene Bay-tree, but they shall quickly wither, Psal. 37. Vers. 35. 36.
Qu. May the righteous be miserable?
An. Yes: but their inheritance shall be perpetual, Psal. 37. 18.
Qu. What is the want of rich men?
An. They heape vp wealth, and know not who shall

shall enjoy it, Pſal. 39. 6.

Quest. When the oppressed mourne, what doth God?

An. He gathers their teares into a bottle, and keepes a register of their wrongs, Pſal. 56. 1.

Qu. To what end?

An. To poure ſo much vengeance vpon their oppreſſors heads.

Qu. To whom muſt all fleſh appeale?

An. To God.

Quest. Why?

An. Becauſe though worldly Magiſtrates growe ſlacke and remiſſe, yet hee will heare their complaints, Pſal. 65. 2.

Quest. How doth God finde the true diſpoſition of his people?

An. By tryall.

Quest. How doth he try them?

An. As ſiluer is tried, in the fire of affliction, Pſal. 66. 10.

Quest. In the ſea of this liſe, what helpe haue we to ſaue vs from drowning?

An. A Rocke.

Quest. What is that rocke?

An. Chriſt Ieſus, Pſal. 71. 3.

Quest. Why are Magiſtrates called Gods?

An. Becauſe they ſupply the place of God, for the adminiſtration of Iuſtice.

Que. How doe they proue to be no Gods?

An. In that they dye like men, Pſalme 82. 6. 3.

Quest. Hath God made an election of thoſe that ſhall be ſaued?

An. Yes.

Qu. When?

An. Before the foundations of the earth were laid, Pſal. 90. 2.

Qu. Why are the righteous compared to a Palme-tree?

An. Becauſe as the wood of that is ſweete, ſo ought they to be ſweet wood for the building of Gods Church: as the leaues of it are greene, ſo ought their words alwayes to be vertuous: As the fruit of it is laſting, ſo their good deedes ought to be without ceaſing.

Quest. How is God made viſible to our mortall eyes?

An. By his Creatures: the light is his cloathing, he mooues vpon the wings of the winde, his Meſſengers are flames of fire: his throne is Heauen, and his foot-ſtoole is the earth.

Qu. Why doth not the Sea ouer-flow the earth?

An. Becauſe God hath ſet it bounds, which it ſhall not ouer-paſſe, Pſal. 104. 9.

Qu. What is the beſt ſeruiſe of flatterers?

An. They reward euill for good, and hatred for friendſhip, Pſal. 109. 5.

Qu. What is the inconuenience of an euill tongue?

An. It woundeth like the ſharpe Arrowes of a mighty man; and burneth like coales of Iuiſper, Pſal. 109. 5.

Qu. How is God to be praiſed?

An. With the whole heart, Pſal. 9. 1.

Qu. How is he to be praiſed vnto?

An. Not with fained lips.

Qu. Who is our beſt guide?

An. The ſpirit of God.

Qu. Whither doth it leade vs?

An. To the Land of righteouſneſſe, Pſalme 34. 13. 14.

Quest. What is the Lord to them that truſt in him?

An. A Fortreſſe, a Bulwarke, and a ſhield, Pſal. 144. 3.

THE PROVERBS of Solomon.

Question.

What is a Prouerbe?

An. A ſhort ſaying, including much matter.

Quest. What doth it teach vs?

An. Wiſedome and vnderſtanding.

Quest. What is the beginning of wiſedome?

An. The feare of the Lord, verſ. 7.

Quest. Who embraceth inſtruction?

An. The wiſe.

Quest. Who reſuſeth it?

An. The foole, verſ. 7.

Quest. How doth wiſedome adorne?

An. Like a chaine of Gold about the necke, verſ. 9.

Quest. When ſinners entice vs, what muſt wee doe?

An. Not giue conſent, verſ. 10.

Quest. How are ſinners diſpoſed?

An. Their feet are ſwift to euill, verſe 16.

Quest. If wee ſeake after wiſedome, what will ſhee doe?

An. Poure out her minde vnto vs, and giue vs vnderſtanding, verſ. 13.

Quest. If we deſpiſe wiſedome, what will ſhe doe?

An. Laugh at our deſtruction, verſ. 26.

Quest. How cometh deſtruction?

An. Suddainly, like a whirle-winde, verſ. 27.

Qu. What is the hinderance to the obtaining of wiſedome?

An. Sloath.

Quest. How doth ſloath reward thoſe that loſe it?

An. With death and confuſion, chap. 1. 32.

The doctrine of the ſecond Chapter.

Question.

In what ſort muſt we ſeake after wiſedome?

An. As after Gold and Siluer.

Quest. Whence cometh wiſedome?

An. From the mouth of God, ver. 6.

Quest. What is the effect of wiſedome?

An. It will preſerue vs from all vices.

Quest. What is the property of an Harlot?

An. To flatter with her lips, verſ. 16.

Qu. Whither leads her acquaintance?

An. To hell, verſe 18.

The Doctrine of the third Chapter.

Question.

Who keepeth the commandments of God, what profit bringeth it?

An. Proſperity, and length of life.

Qu. What Iewels muſt we hang about our necks?

An. Mercy and Truth.

Quest. Where

Qu. Where must they be set?
An. In the Table of our hearts, verse 3.
Qu. Why doth God give riches unto men?
An. By them to honour him, verse 6.
Qu. What is the reward of that honour?
An. Our Names shall be filled with abundance, and our presses burst with new Wine, verse 10.
Qu. In what sort must men be wise?
An. Not in their owne conceipt, verse 7.
Qu. Whom doth God correct?
An. Such as he loueth, verse 12.
Qu. At what rate is Wisdome valued?
An. To be more worth then Gold or Pearle, verse 15.
Qu. What be the handmaidens of Wisdome?
An. Long life, verse 16. Pleasant dayes, verse 17. Security of soule and body, verse 23. 24. 25.
Qu. What vices else are forbidden in this Chapter?
An. All malice or desire to hurt, verse 20. All causelesse contention, verse 30. And all scorning and scoffing, verse 34.
Qu. Why are these vices forbidden?
An. Because they are abomination before the Lord, verse 31.

The Doctrine of the fourth Chapter.

Question.

How are the wicked fed?
An. With the bread of extortion, and the wine of violence, verse 17.
Qu. What instructeth the whole course of life?
An. A corrupt heart, false lips, and wanton eyes.
Qu. What purifieth the whole course of life?
An. A cleane heart, a true tongue, and a chaste eye, chap. 23. 24. 25.

The Doctrine of the fift Chapter.

Question.

How seemeth lust at the first?
An. As sweet as hony, verse 3.
Qu. How in the end?
An. As bitter as wormewood, verse 4.
Qu. What hurt bringeth it to the body?
An. It consumeth the flesh, verse 11.
Qu. What to the purse?
An. It leanes our goods in the hands of strangers, verse 10.
Qu. Is there any thing else to be learned out of this Chapter?
An. To live vpon our owne labour, verse 15. To be charitable to others, verse 16. To keepe wedlocke vniuolated, verse 18. 19.
Qu. Why ought we to be carefull of these things?
An. Because wee alwayes walke in the sight of the Lord, verse 22.

The doctrine of the sixt Chapter.

Question.

In what case is he that is surety for another man?
An. Snared with the words of his own mouth.

Qu. What leaunt we by the Pishon?
An. Diligence.
Qu. How?
An. To labour in summer, to prevent the winde of winter.
Qu. How cometh poverty vpon the sloathfull?
An. Like an armed man.
Qu. Which be the sixe things that God hateth?
An. First, haury eyes: secondly, a lying tongue: thirdly, a heart imagining euill: fourthly, feete swift to shed blood: fifthly, a false witness: sixthly, all sowers of contention, verse 17. 18. 19.
Qu. What is our speciall duty to our Parents?
An. Obedience, to follow their instruction.
Qu. How many wayes doth a wicked woman tempt?
An. With the beauty of her face, the flattery of her tongue, and the wantonnesse of her looks, verse 24. 25.
Qu. Is adultery worse then theft?
An. Yes.
Qu. Why?
An. Because theft may be redeemed, but adultery destroyeth the soule, and the reproach thereof can neuer be put away, verse 31. 32. 33.

The doctrine of the seauenth Chapter.

Question.

Why is lust called a deede of darkenesse?
An. Because commonly it pradiseth in the night, when the ayre is darke and blacke, verse 9.
Qu. The reason of that?
An. Such is the guilt of conscience, as it couers darkenesse to shadow the filthinesse thereof.
Qu. What are the markes of an Harlot?
An. A wandring foote, verse 12. An impudent face, verse 13. And an inticing tongue, verse 15. 16. 17.
Qu. What is he like that yeeldes to the inticements of lust?
An. An Oxe led to the slaughter, a foole that goeth to the stockes: or a bird that hasteth to the snare, verse 22. 23.

The doctrine of the eight Chapter.

Question.

Is Wisdome any niggard of her good graces?
An. No: she cryeth out vnto men in the gate, and in the entry of their houses, in the toppes of high places, and by the high-way side, verse 2. 3.
Qu. What doth she promise?
An. The knowledge of excellent things, verse 6.
Qu. How doth she induce the mindes of men to follow her?
An. By promising vnto them, that her doctrine shall be easie and plaine, verse 9.
Qu. What in this Booke is understood by the name of Wisdome?
An. The word of God, and the doctrine of his Preachers, which is easie to all them that haue a desire to learne.
Qu. Of what continuance is Wisdome?
An. Euen from eternitie, before the earth was made,

made, the depths begotten, & the mountains secured, verse 23. 24. 25.

Qu. What is the good that cometh by silence?
An. He that restraineth his lips is wise, verse 1 & 2.

The doctrine of the ninth Chapter.

Question.

What is the doctrine of this Chapter, how doth Wisdom assure her followers?

An. By calling them to a sumptuous banquet.

Qu. What is meant by that Banquet?

An. The word of God, and the ministration of his Sacraments.

Qu. In the thirteenth verse it is said: A foolish woman is troublesome: what understand we by the foolish woman?

An. Ignorant Preachers.

Qu. What is their doctrine like?

An. Like stollen waters, sweet to the flesh, but unpleasant to the spirit, verse 17. 18.

The doctrine of the tenth Chapter.

Question.

What are the virtues and vices deciphered in this Chapter for our instructions?

An. The first are Wisdom and Folly.

Qu. What is the good that cometh by Wisdom?

An. A wise sonne maketh a glad father.

Qu. What is the hurt that cometh by Folly?

An. A foolish sonne is a heaviness to his Mother.

Qu. What are the second?

An. Sloath and diligence.

Qu. What is the inconvenience of Sloath?

An. A sloathfull hand makes poore, verse 4.

Qu. What profit comes by diligence?

An. The hand of the diligent maketh rich, verse 4.

Qu. What is the third?

An. Righteousnesse and impiety.

Qu. What is the good that cometh by righteousness?

An. The memoriall of the iust shall be blessed.

Qu. What is the hurt that cometh by impiety?

An. The name of the wicked shall rot, verse 7.

Qu. What are the fourth?

An. Innocency and guilt of conscience.

Qu. What is the good that cometh by Innocency?

An. Hee that walketh vprightly, walketh boldly.

Qu. What is the hurt that cometh by guilt of conscience?

An. Fears and shame, for hee peruerteth his wayes, and he shall be made knowne, verse 9.

Qu. What are the fifth?

An. Loue and hatred.

Qu. What is the good that cometh by Loue?

An. It couereth offences, verse 12.

Qu. What is the hurt that cometh by hatred?

An. It stirreth vp contentions.

Qu. What are the sixth?

An. Silence and much babling.

Qu. What is the hurt of much babling?

An. In many wordes there cannot want iniquity.

The doctrine of the eleventh Chapter.

Question.

What are false Ballances?

An. Abomination before the Lord.

Qu. What doth a true waights?

An. Please him, verse 1.

Qu. When pride goes before, what followes?

An. Shame, verse 2.

Qu. How is lowlinesse rewarded?

An. With wisdom and honour.

Qu. Can riches deliuer in the dayes of wrath?

An. No.

Qu. What is our refuge then?

An. True righteousnesse, verse 4.

Qu. How is the way of the righteous?

An. Direct and straight.

Qu. How is the way of the wicked?

An. Crooked, and fumbling, verse 5.

Qu. Whither leades the path of the one?

An. To life.

Qu. Whither leades the path of the other?

An. To death, verse 19.

Qu. Can friendship defend euill doers?

An. No: but in the end they shall be punished, verse 21.

Qu. How shall he be rewarded that is veriously beneuolent?

An. With increase.

Qu. How bee that spareth more then is conuincit?

An. With pouerty and indignation, verse 24.

Qu. How seemes a woman without discretion?

An. Like a Jewell of gold in a Swines snout, verse 22.

Qu. Whom doe the people curse?

An. Hoorders vp of corne.

Qu. And whom will they blisse?

An. Such as bring it forth to sell, verse 16.

The doctrine of the twelfth Chapter.

Question.

What is a vicious woman to her husband?

An. A crowne of gold vpon his head.

Qu. And what is shee that maketh her husband ashamed?

An. Corruption in his bones, verse 4.

Qu. How doe the godly and wicked differ?

An. First, in their thoughts: the thoughts of the iust are right, but the counsels of the wicked are despightfull. Secondly, in their words: The talke of the wicked is, to lie in waite for blood, but the mouth of the righteous will deliuer them, verse 6. Thirdly, in their workes: The wicked worketh a deceitfull worke, but hee that soweth righteousnesse, shall receive a sure reward, chapter 11. 18. Fourthly, in their end: The wicked perissh, but the house of the righteous shall stand fast, verse 7.

Qu. Are not many men despised for pouerty?

An. Yes.

Qu. But what is he that is poore, and liueth of his

his own labour?

Ans. Better then hee that boasteth, and lacketh bread, verse 9.

Quest. What are the words of a perverse tongue?

Ans. Like the pricking of a sword.

Quest. Why?

Ans. Because they prouoke others to anger, verse 18.

The Doctrine of the 13. Chapter.

Question.

What is the chiefe use of the tongue?

Ans. To glorifie God.

Qu. Using it so, what followes?

Ans. That a man may receiue much good by the fruit thereof, verse 2.

Qu. What is one property of a sluggard?

Ans. To desire much, but to take paines for nothing.

Qu. How is he rewarded?

Ans. His soule is still empty, and findes no reliefe, verse 4.

Qu. There are two sorts of men, which vnder the name of riches, shew themselves both dissemblers: which be they?

Ans. He that maketh himselfe rich, and hath nothing: and he that maketh himselfe poore, hauing much wealth, verse 7.

Qu. But these qualities being referred to the goods of the minde, what is the fault of the first?

Ans. Vaine-glory, to be proud of that hee hath not.

Qu. What is the fault of the second?

Ans. Not any at all; but rather a commendable modesty, that although he be vertuous, yet he had rather other men should speake of it then himselfe, verse 7.

Qu. What shall become of euill gotten goods?

Ans. They shall waste.

Qu. What of those which are truly gotten?

Ans. They shall encrease, verse 11.

Quest. When hope is deferred, what doth it bring?

Ans. Faintnesse of heart.

Quest. But once accomplished, what is it then?

Ans. A tree of life, verse 12.

Qu. What is it to be obedient?

Ans. It maketh a man gracious.

Quest. What is it to be disobedient?

Ans. It maketh a man hated, verse 15.

Quest. When we send forth a messenger, what must our care be?

Ans. That he be vertuous and wise.

Quest. And why?

Ans. Because a wicked messenger procureth much hurt to himselfe and others, but a faithfull Ambassadour is a preseruatiue to both, verse 17.

Quest. How shall he be rewarded that refuseth instruction?

Ans. With pouerty and shame.

Quest. How he that embraceth discipline?

Ans. He shall be honoured, verse 18.

Qu. What company ought we to keepe?

Ans. The wise; for so we shall be wise.

Qu. What company ought we to shunne?

Ans. The company of fooles; because with them we shall be afflicted, verse 20.

Quest. To spare the rod of correction toward our

children, when they offend, is it loue?

Ans. No: But rather hate.

Quest. Who loneth his children then?

Ans. He that chastiseth them, verse 24.

The Doctrine of the 14. Chapter.

Question.

What is a wise woman in a house?

Ans. A blessing to encrease.

Quest. What is a foolish?

Ans. A curse to decay and ruine, verse 1.

Qu. What is the way that seemeth right, but the issues thereof are death?

Ans. The allurements to pleasures, verse 12, 13.

Quest. How doe we decline from God?

Ans. In following the world.

Quest. What shall our successe be in the end?

Ans. Wee shall be made weary of our wayes; verse 14.

Quest. When a sale is sold, must wee giue credit straight?

Ans. No: but consider the circumstances, verse 15.

Quest. Who runs into sinne without care or consideration?

Ans. A foole.

Quest. Who feareth and departeth from sinne?

Ans. The wise man, verse 16.

Quest. Wherein consisteth the honour of a King?

Ans. In the multitude of good subiects, verse 23.

Quest. Who exalteth wisdom?

Ans. He that is slow to wrath.

Quest. Who exalteth folly?

Ans. He that is of an hasty minde, verse 29.

Quest. What doth he that oppresseth the poore?

Ans. Reproach God that made him.

Quest. What doth he that sheweth mercy on the poore?

Ans. Hee honoureth him that made him, verse 31.

Quest. Wherein hath a maister pleasure?

Ans. In a vertuous and wise seruant.

Quest. Wherein is he displeased?

Ans. Toward him that is vicious and lewd, verse 35.

The doctrine of the 15. Chapter.

Question.

What pacifieth wrath?

Ans. A soft answer.

Quest. What stirreth up anger?

Ans. Froward words, verse 1.

Quest. Who speaketh aright, and according to knowledge?

Ans. The tongue of the wise.

Quest. Who babbleth and useth vaine words?

Ans. The mouth of the foolish, verse 2.

Qu. From whom is nothing hid?

Ans. From the eyes of the Lord; for hee beholdeth both the euill and the good, verse 3.

Quest. Doth his sight pierce into the depth of hell?

Ans. Yes.

Qu. What leaunt you by that?

That

An. That he much more seeth into the hearts of men, verse 11.

Qu. When the heart is ioyfull, what followeth?

An. A cheerefull countenance.

Qu. When the heart is sad what ensues?

An. Heauinesse of looke, verse 13.

Qu. How liue the wicked?

An. In continuall horror.

Qu. How the upright in conscience?

An. At a continuall feast, verse 15.

Qu. Are the richest men most happy?

An. No: better is a little with the feare of the Lord, then great treasure with trouble, verse 16.

Qu. How is homely fare made sweet and delicate?

An. By loue: for better is a dinner of greene herbes with loue, then a stall-fed Oxe with hatred, verse 17.

Qu. What followes the angry man?

An. Woe and strife.

Qu. What followes the gentle and meeke?

An. Peace and quietnesse, verse 18.

Qu. How seemeth the way of the sloathfull?

An. As a hedge of thornes.

Qu. Why?

An. Because he alwayes findeth some stay, and dare not goe forward.

Qu. How seemeth the way of the diligent?

An. Plaine and smooth, though neuer so ragged.

Qu. And why?

An. Because he is dismaied at nothing, verse 19.

Qu. Where doe mens thoughts come to naught?

An. Where counsell is wanting.

Qu. Where doe they prosper?

An. Where much counsell is vsed, verse 23.

Qu. If we will liue, what way must we tread?

An. On high: that is, our conuersation must be in heauen.

Qu. Where lyes the way to death?

An. Below: that is, in liuing after the fashion of the world, verse 24.

Qu. When are words most acceptable?

An. When they are spoken in due season, ve. 23.

Qu. To whom is the Lord nere when they pray?

An. To the godly.

Qu. To whom is he farre off?

An. To the wicked, verse 29.

The doctrine of the 16. Chapter.

Question.

*W*ho is the guide of the tongue?

An. The Lord: for without him wee are not able to speake a good word, verse 1.

Qu. What is the most abuse amongst men?

An. Selfe-concept.

Qu. How?

An. In that every mans wayes are cleane in his owne sight.

Qu. But who disproueth them?

An. The wisdome of the Lord, that tryeth the spirit, verse 2.

Qu. Are all things created for the glory of God?

An. All things.

Qu. What, the wicked?

An. Yea, the wicked, that in their destruction he may be glorified, verse 4.

Qu. What is a signe our finnes are forgiven?

An. An vpriight life after repentance, verse 6.

Qu. How ought a King to speake?

An. With diuine lips.

Qu. How is that?

Ab. He must neither prophane, nor transgresse in iudgement, verse 10.

Qu. What followes of that?

An. His Throne shall be established, verse 12.

Qu. What is the wrath of a King?

An. The messenger of death.

Qu. What is his fauour?

An. Life: or like a cloud of the latter raine, verse 14. 15.

Qu. Who is the Gentleman-Usher to destruction?

An. Pride, verse 18.

Qu. To what is vnderstanding compared?

An. To a well-spring of life.

Qu. Why?

An. Because it ouer-floweth with all sweetnesse of discipline, verse 22.

Qu. To what are the lips of an enail man compared?

An. To consuming fire.

Qu. And why?

An. Because he destroyes himselfe and others, verse 27.

Qu. Who setteth diuision among men?

An. A tale-teller, verse 27.

Qu. What is vertuous old age?

An. A crowne of glory, verse 31.

Qu. Who is the most valiant?

An. Not he that vanquisheth a Citie; but hee that bridles his owne fury, verse 32.

The doctrine of the 17. Chapter.

Question.

*D*oe not high words besetme a foole?

An. No.

Qu. What doth much lesse besetme a Prince?

An. A lying tongue.

Qu. What is the vertue of bounty?

An. Like the vertue of a precious stone.

Qu. How is that?

An. As the one draweth the eyes of the beholder (which way soeuer it is turned) so doth the other the hearts of people, verse 8.

Qu. What is the nature of most Princes?

An. They will not be reprocured.

Qu. But what if they be?

An. They will be offended with him that doth it, verse 9.

Qu. What is a sharpe word to a good nature?

An. More then an hundred stripes to a peruerse foole, verse 10.

Qu. Is a foole in his folly to be shunned?

An. Yea, euen as much as a Beare robbed of hae whelpes, verse 12.

Qu. From whom shall euill neuer depart?

An. From him that rewardeth euill for good, verse 13.

Qu. May we iustifie the wicked?

An. No.

Qu. May we condemne the iust?

An. Neither.

Qu. And why so?

An. Because to doe either is an abomination before the Lord, verse 15.

Qu. What good doth a foole get by his wealth?

An. Nothing, if he seeks not wisdome.

Qu. How is a friend knowne?

An. By his good will at all times, verse 17.

Qu. When is a foole counted wise?

An. When he holds his peace, verse 28.

The doctrine of the 18. Chapter.

Question.

Is there any defect in Wisdome?

An. No: it is like deepe waters, or the well-spring of a flowing River, that is neuer empty, verse 4.

Qu. How is the foole inspired?

An. By his owne lips, verse 7.

Qu. Who is the sloathfull kinne unto?

An. To him that is a great waster, verse 9.

Qu. How?

An. As the one gets nothing, so the other spends all; and both their lines end in pouerty.

Qu. What is the meane to rise to honour?

An. Humility, verse 12.

Qu. What procureth audience before high persons?

An. Gifts, verse 16.

Qu. How doe the words of rich and poore differ?

An. The one speaketh roughly, as depending on his wealth, the other meekely, as fearing his pouerty, verse 2. and in chap. 10. 15.

The doctrine of the 19. Chapter.

Question.

Who gathers many friends?

An. He that is rich.

Qu. Who is destitute of comfort?

An. He that is poore, verse 4. 7.

Qu. Who shall not escape unpunished?

An. A false witness.

Qu. Who is he that shall perish?

An. A teller of lies, verse 9.

Qu. What is it to defer anger, and to passe ouer offences with a charitable minde?

An. Discretion in the soule, and glory to God, verse 11.

Qu. What is the Kings wrath compared unto?

An. The roaring of a Lyon.

Qu. To what his fauour?

An. The morning dew, verse 12.

Qu. Of whence haue we riches?

An. By inheritance from the world.

Qu. But of whence a vertuous Wife?

An. From the hands of the Lord, verse 14.

Qu. Who lendeth to the Lord?

An. He that hath mercy vpon the poore; and he will be his recompence, verse 17.

Qu. Who is better then a rich lyer?

An. A poore man that is true, verse 22.

Qu. How are the simple and ignorant admonished?

An. By the punishment of the scornfull, verse 25.

The doctrine of the 20. Chapter.

Question.

Why must we beware of much Wine?

An. Because wine-bibbers are scoffers, and apt to quarrell, verse 1.

Qu. Is it a disgrace to deafe from strife?

An. No: but an honour.

Qu. How?

An. Because euery foole will be meddling, verse 3.

Qu. Why will not the sloathfull plough?

An. Because it is Winter.

Qu. What shall he therefore doe in Summer?

An. Beg, verse 4.

Qu. What doth arowynesse cause?

An. Pouerty.

Qu. What doth watch fulnesse bring?

An. Plenty of bread, verse 13.

Qu. How seemes the bread of deceipt?

An. Sweet at the first.

Qu. How afterward?

An. Like granell in the mouth, verse 7.

The doctrine of the 21. Chapter.

Question.

Who is highest in authority vnder God?

An. The King.

Qu. Can he doe all things then as pleaseth him?

An. No: no otherwise then God hath appointed.

Qu. Why so?

An. Because the hearts of Princes are in the hands of the Lord, to dispose as he seeth good.

Qu. Is not the company of a contentious woman irkesome?

An. Yes, and it is better to dwell in a corner of the house top, then with such a one in a wide Palace, verse 9. and 19.

Qu. Who shall cry and not be heard?

An. He that stoppeth his cares at the crying of the poore, verse 13.

Qu. What is it to wander out of the way of knowledge?

An. All one, as to remaine amongst the dead, verse 6.

Qu. Which is better, Wisdome or Strength?

An. Wisdome.

Qu. How proue you that?

An. Because wisdome ouerthroweth the confidence of the mighty, verse 22.

Qu. May any thing preuaile against the decree of the Lord?

An. No: neither wisdome, vnderstanding, nor counsell, verse 30.

The doctrine of the 22. Chapter.

Question.

What is the estimation of a good name?

An. More worth then riches, verse 1.

Qu. Why must we fye the path of the forward?

An. Because their way is full of thomes and snares, verse 5.

Qu. When we see a plague hang ouer vs for our offences, what must we doe?

An. Hide our selues vnder the shadow of Gods mercy, by calling vpon his name.

Qu. But what doe the foolish at such a time?

An. Go on still without repentance, and are punished, verse 3.

Qu. To make children proue vertuous old men, what shall we doe?

Ans. Instruct them therein in their youth, verse 9.

Quest. Why is borrowing grieuous?

Ans. Because the borrower is seruant to the lender, verse 7.

Quest. Who kindles strife?

Ans. The scorner.

Quest. How must we quench it?

Ans. By casting out the scorner, verse 10.

Quest. Whose familiarity ought Princes to vse?

Ans. Such as are pure of heart, verse 11.

Quest. What will the Lord doe to them that rob the poore?

Ans. Spoyle the soules of them, as they spoyle theirs, verse 22.23.

Quest. With whom is it dangerous to conuerse?

Ans. With the angry and furious man, verse 24.

The doctrine of the 23. Chapter.

Question.

At the Table of Rulers what must we remember?

Ans. Sobriety, verse 1.2.3.

Quest. What is correction to a childe?

Ans. Deliueraunce from destruction, verse 14.

Quest. Is enuy forbidden?

Ans. Yes, euen against sinners.

Quest. How?

Ans. Not to vex our selues at their prosperity, nor grieue in that we are not like them, verse 17.

Quest. Why?

Ans. Because they shall be cut downe like grasse, and wither: but our hope shall continue, Psalme 37.1.

Quest. Why must we not keepe company with drunkenes and gluttons?

Ans. Because their life is odious, and their end pouerty, verse 21.

Qu. What part of our body must we dedicate to wise dome?

Ans. Our heart, verse 26.

Quest. Why is a whore compared to a deepe ditch?

Ans. Because she deuoureth the soules of many, verse 27.

Quest. To whom is rooe, sorrow, wounds, and rednesse of eyes?

Ans. To them that tarry long at the wine, and seeke out mixt wine, verse 30.

Quest. What other inconueniences follow drunkennesse?

Ans. Though it be pleasant at the first, it biteth like a Serpent in the end: it inkindleth lust, and makes a man senselesse of wrong, verse 23.24.

The doctrine of the 24. Chapter.

Question.

How is warre to be enterprised?

Ans. Advisedly, and with counsell, vers. 6.

Qu. When is mans courage tryed?

Ans. In the day of aduersity, verse 10.

Quest. What must we doe when we see the innocent oppressed?

Ans. Deliuere them.

Quest. But if we doe not, are we excused to say, we know is not?

Ans. No: for God which searcheth the heart, sees the contrary, verse 11.12.

Quest. What danger is he in that reioycest at another Mans fall?

Ans. To turne the wrath of God from another vpon himselfe, verse 17.18.

Qu. Who is to be abhorred of the whole world?

Ans. He that saith to the wicked, thou art righteous, verse 24.

Quest. Who is to be reuenced of the whole world?

Ans. Hee that boldly rebuketh the wicked, verse 25.

Qu. In what state is the field of the slothfull?

Ans. Ouer-growne with thornes and nettles, verse 31.

Qu. What instruction receiue we thereby?

Ans. To beware of the like sinne.

Quest. What are the words of the slothfull?

Ans. Yet a little sleepe, a little folding of the armes: or, there is a Lyon without, &c. that so he may still cherish his lazic humour, verse 33.

The doctrine of the 25. Chapter.

Question.

When is a Prince a meete vessell for the Lords vse?

Ans. When he is purged from vice, and the corruption of lewd counsellors, verse 5.

Quest. What are words spoken in fit place compared vnto?

Ans. Apples of gold, set in pictures of siluer, verse 11.

Quest. What is a faithfull messenger to him that sendeth him?

Ans. As cold in extremity of heate, verse 13.

Qu. To what may we liken him that boasteth of false liberality?

Ans. To clouds and winde without raine, making a great shew without any performance, verse 14.

Quest. How must we taste the pleasures of this world?

Ans. As we would honey: moderately, least we surfet, verse 16.

Qu. What is he like vnto that beareth false witness against his neighbour?

Ans. An hammer, a sword, or a sharpe Arrow.

Qu. Why?

Ans. Because his words bruize and wound, verse 18.

Qu. What is the unfaithfull like vnto in the time of trouble?

Ans. A broken tooth, or a sliding foot, verse 19.

Quest. To take a mans garments from him in Winter, what is it like?

Ans. Vinegar poured vpon Allom, because as the Vinegar dissolueth the Allom, so doth such cruelty vndoe the needy, verse 20.

Qu. Must we hate him that hateth vs?

Ans. No: but giue him bread if he be hungry, and drinke if he be thirsty; that so by noting our curtesie, his owne conscience may reclaim him, verse 21.22.

Qu. What is he like that cannot bridle his owne nature?

An. A Citie without wals, subiect to any stranger, verse 28.

The doctrine of the 26. Chapter.

Question.

I Honour vnnecessary for a foole?

An. Yes: as inconuenient as Snow in harvest, verse 1.

Qu. Neede wee to feare a curse that is causelesse?

An. No more then the Sparrow doth the Fowler, when she is in her flight, verse 2.

Qu. To whom belongs a spur or a whip?

An. To the horse.

Qu. To whom the rod?

An. To the foole, verse 3.

Qu. What is it to giue honour to a foole?

An. Euen the same as to hide a Pearle amongst a heape of stones, verse 2.

Qu. Of whom is there lesse hope then of a foole?

An. Of him that is wise in his owne conceipt, verse 12.

Qu. What is it to meddle in a bridle?

An. As much as to take a curst dog by the eares, verse 17.

Qu. What doth the deceiptfull man in his rage?

An. Mischiefe; and sayes it is a iest, like him that is mad, throwing fire-brands abroad, and must be borne withall, because he is mad, verse 18. 19.

The Doctrine of the 27. Chapter.

Question.

Of whom must we be praised?

An. Not of our selues, but of others, verse 2.

Qu. What is anger?

An. Cruell.

Qu. What is enuy?

An. Not to be stood against, verse 4.

Qu. Why may we not boast of to morrow?

An. Because we know not what the successe of the day will be, verse 5.

Qu. What are the wounds of a louer?

An. Faithfull.

Qu. What are the kisses of an enemy?

An. Dangerous, verse 6.

Qu. Who despiseth delicate meates?

An. He that is full.

Qu. Who thinketh bitter things sweete?

An. The hungry soule, verse 7.

Qu. Is the hearty counsell of a friend pleasant?

An. Yea, as an oyntment of perfume, so doth it reioyce the heart, verse 9.

Qu. In times of extremity what must we cleane to?

An. Rather a neighbour neere hand, then a brother farre off, verse 10.

Qu. Can a contentious woman be concealed?

An. No more then the winde, verse 16.

Qu. Ought not hee that attendeth to be recompensed?

An. Yes, as hee that keepeth the Figtree, shall eate the fruit thereof, verse 11.

Qu. May the eye of a man be satisfied?

An. No more then the grane, which is neuer full, verse 20.

Qu. May a foole be separated from his folly?

An. No: not if you bray him in a mortar with a pestell, verse 22.

Qu. What is the duty of a Pastor?

An. To know the state of his stocke, and to be watchfull ouer them, verse 23.

The doctrine of the 28. Chapter.

Question.

What is the terrour of a guilty conscience?

An. To flye, though no man pursue.

Qu. What is the security of innocency?

An. To be confident as a Lyon, verse 1.

Qu. What causeth the change of many Princes?

An. The transgression of the land, verse 2.

Qu. For whom doth the vsurper gather his wealth?

An. Not for himselfe, but for some other that will vse it better, verse 8.

Qu. Who shall obtaine mercy?

An. He that confesseth his finnes.

Qu. Who not?

An. He that hideth his offences, verse 13.

Qu. Is it good to set a wicked Ruler ouer the people?

An. No: for hee will behaue himselfe like a roaring Lyon, or hungry Beare, verse 15.

Qu. Shall goods euill gotten prosper?

An. They shall vanish, verse 20. and Chap. 21. 21.

Qu. Shall a man that rebuketh, finde fauour with the rebuked?

An. Yes, in the end, more then he that flattereth him, verse 23.

Qu. What is he that robbeth Father or Mother?

An. Beside a theefe, a destroyer, verse 24.

The doctrine of the 29. Chapter.

Question.

What is it to stand against correction?

An. Obstinacy, a disease vncurable, verse 1.

Qu. What comes by the authority of the righteous?

An. Ioy and comfort.

Qu. What when the wicked rule?

An. Sorrow and sighing, verse 2.

Qu. How is a kingdome preserved?

An. When the Magistrates are iust.

Qu. How is it brought to ruine?

An. When the Magistrates take bribes, verse 26.

Qu. What is the end of flattery?

An. Deceit, verse 5.

Qu. How is the foole knowne?

An. By his lauish speech he poureth forth his minde at once.

Qu. How is a wise man knowne?

An. By his taciturnity: he will not speake but vpon occasion, verse 11.

Qu. How doth wickednesse encrease?

An. With the number of them that commit wickednesse, verse 16.

Qu. What doth too much lenity?

An. Make a seruant presume to be as a Soane, verse 21.

The doctrine of the 30. Chapter.

Question.

What is the danger pouerty may fall into?

An. Theft.

Quest. What is the danger wealth may fall into?

An. Forgetfulness of God.

Quest. What kinde of life must we then pray for?

An. A competent, neither too much, nor too little, verse 8.9.

Quest. What kinde of people are those, whose teeth are as swords, and whose tongues are knives to ease up the poore?

An. Usurers and extortioners, verse 14.

Qu. Which is the foure things that are neuer satisfied?

An. The grane, the barren wombe, the earth for water, and the fire for fewell, verse 16.

Quest. What are the three things that are hid, and the fourth that cannot be knowne?

An. The way of an Eagle in the ayre, the path of a Serpent ouer a Rocke, the course of a ship in the Sea, and the hant of a man with a maide, verse 19.

Qu. Which are the foure things that commonly abuse the state whereunto they are called?

An. A seruant put in authority, a foole at a banquet, a hatefull woman married, and an handmaide the heire to her Mistresse, verse 23.

Qu. Which are the foure small creatures that giue checke to men for wisdom?

An. The Pismire, that prepareth meate in Summer against Winter; the Coney, that builds her house in the rocke; the Grasshopper, that obserues order, yet hath no ruler; and the Spider, that takes hold in Kings Palaces, verse 25. 26. 27. 28.

The doctrine of the 31. Chapter.

Question.

What learne you in this Chapter?

An. To be chaste and temperate, verse 3.

Qu. Chaste, as how?

An. In these words: Giue not thy strength to women.

Qu. Temperate, as how?

An. To refraine from drinking of wine, verse 4.

Qu. What learne you else?

An. How to know a vertuous woman.

Qu. How is a vertuous woman knowne?

An. By her painefulnesse; shee seeketh wooll and flaxe, and laboureth cheerefully, verse 31. By her watchfulnesse; shee will rise while it is yet night, verse 15. By her prouidence, with the fruit of her hand shee planteth a vineyard, verse 16. By her charity; shee stretcheth out her hand to the poore, verse 20. And by her faith; in the latter day she shall reioyce, verse 25.

ECCLESIASTES, or the PREACHER.

Question.

What is this Booke?

An. Salomon.

Qu. Why is it called by the name of the PREACHER.

An. Because Salomon by way of exhortation, labours to instruct all men, how to hate the vanities of this world, and to affect nothing but heavenly blessednesse.

CHAP. 1.

Question.

What are the pleasures of this life?

An. Vanity of vanities, verse 2.

Qu. Is there any thing vnder heauen, a man may say, this hath not bene before?

An. Nothing, verse 10.

Qu. Is wisdom also vaine?

An. Yes, and vexation of spirit, verse 17.

CHAP. 2.

Question.

Wherein then consisteth happinesse? in mirth and ioy?

An. No, verse 2.

Qu. In banquetting?

An. No, verse 3.

Qu. In sumptuous building?

An. No, verse 4.

Qu. In gold and siluer?

An. No, verse 5.

Qu. In multitude of seruants?

An. No, verse 8.

Qu. In authority?

An. No, verse 9.

Qu. What is the reason?

An. Because they are transitory, and leaue behinde them vexation of spirit, verse 11.

Qu. Wherein is the foole and wise man alike?

An. In death, verse 16.

Qu. What are the dayes of man?

An. Trauaille and sorrow, verse 23.

CHAP. 3.

Question.

What is here set downe?

An. The mutability of time.

Qu. What learne you by that?

An. First, that nothing in this world is permanent: Second y, not to be grieved if wee haue not all things at once, nor enjoy them so long as we would, from the 1. to the 8.

Qu. Why can wee haue nothing but by painefull trauell?

C 3

An. Because

An. Because thereby the Lord will humble vs,
verse 10.

Qu. Are the conditions of men and beasts alike?

An. Yes, touching the death of the bodies,
verse 19.

Qu. How doe they differ?

An. The one is partaker of reason, the other is governed by sense: the one perisheth body and soule, the other liueth eternally.

Qu. How, both in body and soule?

An. Yes, after the resurrection of the flesh.

CHAP. 4.

Question.

How doth he farther proue vexation of spirit?

An. In that the Innocents are still oppressed, and none comforteth them, verse 1.

Qu. How is a poore man preferred before a King?

An. By wisdom, verse 13.

Qu. What is the bond of friendship?

An. Society.

Qu. What is the benefit of Society?

An. Mutuall comfort and helpe one man to another, verse 10. 11. 12.

CHAP. 5.

Question.

In speaking to God what must we auoide?

An. Temerity, and multitude of words, ver. 1.

Qu. Who seeth the oppression of the poore?

An. The Lord.

Qu. Who shall redresse them?

An. He that sees them, verse 7.

Qu. What learne we by this?

An. Not to be attonied at the malice of the world, since our reuenger liues.

Quest. How is the desire of the conetons?

An. Insatiable, verse 9.

Quest. For what is the night appointed?

An. For rest vnto all creatures.

Quest. How rests the conetous man?

An. Vnquietly.

Qu. How rests the poore labourer?

An. His sleepe is sweet vnto him, verse 11.

CHAP. 6.

Question.

How is the rich man miserable?

An. In that God hath giuen him much treasure and wealth, and he wanteth power to enioy it, verse 2.

Quest. How cometh that to passe?

An. Either by parsimony, losse, or sodaine death.

CHAP. 7.

Question.

Why is the day of death better then the day of birth?

An. Because our birth is the entrance to sorrow and affliction: and our death the gate to ioy and happinesse, verse 3.

Qu. Why is it better to goe to the house of mourning then to the house of laughter?

An. Because in the house of mourning we shall behold the iudgements of God, and thereby learne to amend our liues, verse 4.

Qu. Why is it better to heare the rebuke of a wise man, then the song of a foole?

An. Because the one is instruction; the other losse of time.

Qu. What is the puerfenesse of the world?

An. That the iust sometime perish, and the wicked man continueth long in his malice, verse 17.

Qu. When we are admonished to leaue wickednesse, what must we doe?

An. Come at the first call, verse 19.

CHAP. 8.

Question.

Whom doth a Tyrant hurt?

An. Himselfe as well as others, verse 3.

Qu. Doth God punish sinners?

An. Yes.

Qu. Wherefore?

An. To their greater iudgement.

Qu. Doth God afflict the righteous?

An. Yes.

Qu. Wherefore?

An. For their tryall, and to their greater comfort, verse 12. 13. 14.

CHAP. 9.

Question.

Do prosperity and aduersity teach vs whom God loneth, and whom he hateth?

An. No.

Qu. Why?

An. Because they happen indifferently both to the righteous and vnrighteous, verse 2.

Qu. What is the difference then?

An. The righteous are assured of Gods fauour by faith, so are not the other, verse 4.

Qu. What is the opinion of Epicures?

An. They had rather be abiekt and liue, then honourable and dye, which is meant by the line dog and dead Lyon, verse 4.

Qu. Why were they of that opinion?

An. Because after this life they thought there was no other being.

Qu. How doth the World deceiue her fauourites?

An. By making them thinke they are blessed of God, when they haue wealth and good successe in this life.

Qu. Are not they then the blessings of God?

An. Yes,

An. Yes, to them that use them to his glory, and the benefit of the poore; otherwise not.

CHAP. 10.

Question.

How are the deedes of the wise?

An. Discreete.

Qu. How are the deedes of the foole?

An. Rash and absurd, verse 4.

Qu. What vanity doth Salomon note in this Chapter?

An. That the worthy are displaced, and the unworthy advanced, verse 6. 7. That the Land is miserable whose Prince wanteth wisdom, and whose Nobles are given to their owne lusts and pleasures, verse 16.

Qu. What treason doth God condemne in a Subject against his Prince?

An. Not onely treason in act, but treason in thought, verse 20.

CHAP. 11.

Question.

To whom must the rich be liberall?

An. To the poore.

Qu. When?

An. In this life, because after death there is no further power.

Qu. How must they be liberall?

An. In dispersing their almes to many.

Qu. By what example are we taught to be charitable?

An. By the cloud that poureth raine: by the sea, that casteth vp her increase: by the Sunne that casteth out his beames from East to West: all which are not thus seruiceable and gracious for themselves, but for the benefit of others.

Qu. How shall the charitable man be rewarded?

An. With plenty on earth, and treasure in heaven.

Qu. If vanity be forbidden, why doth Salomon in the ninth verse of this Chapter counsell us to follow the lusts of our owne hearts?

An. He doth it in derision (as if he should say) goe to yee worldlings, glut your selues with all manner of vanity: but remember that one day you shall come to iudgement for all, verse 9.

CHAP. 12.

Question.

To whom must we dedicate our youth?

An. To the Lord.

Qu. Why?

An. Because in age wee shall be more vnapt, verse 4.

Qu. Why shall we be more vnapt?

An. By reason of the weaknesse of the body, which is set downe in the 3. 4. 5. 6 and 7. verses.

Qu. Whither returns the soule in death?

An. To him that gaue it, verse 7.

The SONG of SALOMON.

CHAP. 1.

Question.

Vhat is contained in the Song of Salomon?

An. A lively description of the mutual loue betweene Christ and his Church, vnder the names of Bride and

Bridegroom.

Qu. What is understood by the Church?

An. Euery faithfull soule.

Qu. To whom doth the faithfull soule compare her Bridegroom Christ Iesus, in this first Chapter?

An. To the fauour of a sweet oyntment, because of his gracious benefits toward her, verse 2. To the Chariots of Pharaoh, because of his power and strength, verse 8. To a bundle of Myrrne, because of his holinesse, verse 12. To the grapes of Engedie, for his sauing health, verse 13.

Qu. Can the soule approach nere vnto Christ of her owne accord?

An. No: not except shee be drawne: that is: incited by his holy Spirit, verse 3.

CHAP. 2.

Question.

Where doth the Church desire to rest?

An. Vnder the shadow of Christ.

Qu. With what shall she be fed?

An. With the fruit of his doctrine, v. 3. 5.

Qu. To whom doth Christ compare his Church?

An. To a Rose and Lilly among thornes.

Qu. Why?

An. First, for her beauty and pleasure: Secondly, for her excellency aboue all other things, in that all other things, in respect of her, are but as thornes, verse 2.

Qu. How doth she figure the coming of Christ?

An. Vnder the name of a Roe or yong Hart, looking through the grates of a window.

Qu. What is understood by that?

An. The diuinity of Christ, shining through his humanity, verse 9.

Qu. Cannot he then be perfectly knowne in this life?

An. No: no more then one that stands behinde a grate, can be wholly or perfectly seene to our bodily eyes.

Qu. What did Christ after he came?

An. Called to his beloued the Church, verse 10.

Qu. Did she appeare at his calling?

An. No: she hid her selfe in the holes of the Rockes, verse 14.

Qu. Why did she so?

An. Because of her finnes.

Qu. How did he comfort her?

An. By telling her the winter was past: that is, sinne was killed, and the chearefull spring appeared: that is, grace and saluation was come, verse 11. 12.

Qu. What is the Church compared vnto?

An. To a Dove.

Qu. Why?

An. Because of her meeknesse, verse 14.

Qu. What are the enemies of the Church compared unto?

An. To Foxes.

Qu. Why?

An. Because of their malice and craft, verse 15.

CHAP. 3.

Question.

What is the desire of the Church?

An. To be ioyned inseparably with Christ, verse 4.

Qu. How doth she thinke to satisfie her desire?

An. By seeking after him.

Qu. When?

An. At all times, and in all places, but especially in the time of trouble and persecution, ver. 12.

Quest. Will he heare her?

An. Yes: and deliuer her, making her rise out of the wilderness of affliction, like a pillar of smoake perfumed with Myrrhe and Incense.

Quest. How is that?

An. Triumphantly.

Quest. What will he then doe?

An. Shew her his place of rest, the guard set to attend it, and his crowne of glory, verse 7. 18.

Quest. Who be those?

An. First, quiet of conscience: secondly, protection of Angels: thirdly, eternall happinesse.

CHAP. 4.

Question.

What doth Christ in this Chapter?

An. Set forth the beauty of his Spouse.

Quest. How?

An. By comparing her to diuers precious and pleasant things.

Quest. To what doth he compare her eyes?

An. To a paire of Doves, verse 1.

Quest. To what her haire?

An. To a flocke of Goates, looking downe Gilead.

Quest. To what her teeth?

An. To the wooll of Sheepe new washt, vers. 2.

Qu. To what her lips?

An. To a thred of Scarlet, or the dropping of the hony combe, verse 2. 11.

Quest. To what her necke?

An. To the tower of Dauid, verse 4.

Qu. To what her breasts?

An. To two young Roes, feeding amongst the Lillies, verse 5.

Quest. To what her loue?

An. To the pleasures of wine, or the fauour of sweet spices, verse 10.

Quest. To what her whole body?

An. To a Garden planted with Pomegranate, Spikenard, Calamus, Cynamon, Myrrhe, and all other chiefe Spices, verse 12. 13. 14.

Quest. The Church, or the soule of the faithfull being compared to a garden, what doth she?

An. Call vpon her Bride-groome, Christ Iesus, to be vnto her a fountaine of liuing water, and to breathe vpon her with the breath of his holy Spirit, that she may fructifie.

Qu. In what?

An. In loue and true obedience.

Qu. Why is the Church of Christ compared unto these earthly perfections?

An. Because of our weake capacity, that by these visible beauties wee may in some measure apprehend the inuisible glory of Christ and his elect.

CHAP. 5.

Question.

What doth Christ in this fifth Chapter?

An. Call the faithfull to a banquet of Spices, honey, milke and wine.

Qu. What is signified thereby?

An. His bounty, in heaping his graces vpon the faithfull, verse 1.

Qu. Are we ready to come when he calls?

An. No: sleepe, that is, the cares of this world, detaines vs, verse 2.

Qu. Doth he then straight forsake vs?

An. No: he stands without, calling still, till his lockes be wet with the dew of the night.

Qu. What vnderstand you by that?

An. The long patience of the Lord toward sinners, verse 3.

Qu. But if we abuse that patience, what shall befall vs?

An. We shall seeke the Lord, and hee will not be found, verse 6.

Qu. In his absence, what successe haue we?

An. Wee fall into the hands of cruell watchmen.

Qu. Who be they?

An. False Teachers.

Qu. How doe they handle vs?

An. Wound our consciences with their traditions, verse 7.

Qu. What markes doth the Church deliuer of Christ to finde him out?

An. She saies, his head is of gold, verse 11. His eyes are like Doves, verse 12. His cheekes are as beds of Spices, and sweet flowers, verse 13. His lips like Lillies dropping with Myrrhe, verse 13. His hands as rings of gold, set with the Chrysolite, verse 14. His belly as Iuory couered with Saphires, verse 14. His legs as pillars of Marble, set vpon sockets of gold, verse 15. His countenance as Libanon, verse 15. His mouth as sweet things, verse 16.

Qu. What is signified by these comparisons?

An. The infinite gifts and graces which the presence of Christ brings to the faithfull.

CHAP. 6.

Question.

How is the Church assured of the loue of Christ?

An. By his words.

Qu. What are they?

An. I am my beloueds, and my beloued is mine, verse 2.

Qu. How many Churches are there?

An. But one true Church, as there is but one Christ the head thereof.

Qu. How ought that Church to be affected?

An. Chastly,

An. Chastly, and without pollution.
Qu. How is her aspect?
An. Fresh as the morning: faire as the Moone:
 cleare as the Sun: and terrible as an army with
 banners, verse 9.

Qu. Reprehension how?
An. To rebuke them for sinne.
Qu. Consolation how?
An. To comfort them vpon their repen-
 tance.

CHAP. 7.

Question.

How many are the speciall vertues of the Church?
An. Two: Faith, and good workes.
Qu. How are they expressed vnto vs?
An. By the similitude of the Palme-tree, ver. 7.
Qu. What are the properties of the Palme-tree?
An. The leaues are alway: greene, and the fruit
 continuall.
Qu. Apply it?
An. As the tree is alwayes greene, and full of
 fruit, so ought our faith to be flourishing, and our
 good deedes without ceasing.

CHAP. 8.

Question.

Of whom will the Church be taught?
An. Of Christ alone, verse 2.
Quest. By whom is she upheld?
An. By the strength of his hands, verse 3.
Qu. In what sort doth she desire Christ to manifest
 his loue towards her?
An. By setting her as a seale vpon his heart, and
 signet vpon his arme, verse 6.
Quest. What is his loue?
An. A burning zeale, not to be quenched,
 verse 7.
Qu. How is his ieaousie?
An. Cruell, like the grane, verse 9.
Qu. Wherein is the dwelling of Christ?
An. In his Church.
Qu. How must it be fortified for his presence?
An. With a wall and a doore.
Qu. What is understood by these two things?
An. Fidelity and constancy.

The Prophet ESAIAH.

Question.

How was Esaiah descended?
An. From the lineage of Kings.
Qu. Who was his father?
An. AMOZ, brother to Azariah, King of
 Iuda.
Qu. How long did he prophesie?
An. Threescore and foure yeeres, from the time
 of Vzziah, to the raigae of Manasseh.
Qu. Who put him to death?
An. Manasseh.
Qu. Upon how many points doth the doctrine of the
 Prophets consist?
An. Vpon three.
Qu. Which be they?
An. Instruction, Reprehension, and Consolation.
Qu. Instruction how?
An. To teach them to know their finnes.

CHAP. I.

Question.

What was the first sinne Esaiah reproofed?
An. The ingratitude of the Israelites.
Qu. Wherein stood their ingratitude?
An. In forsaking their God that had nursed and
 brought them vp.
Qu. How doth he shew them their ingratitude?
An. By the example of brute beafts: the Oxe
 and the Ass know their Maisters crib, but Israell
 forgets his God, verse 3.
Qu. What was the second sinne Esaiah reproofed?
An. Obstinacy and stubbornnesse of heart.
Quest. How were the Israelites obstinate?
An. In that being plagued, they continued still
 in their wickednesse, verse 5.
Quest. What is threatened to such kinde of people?
An. Desolation to their Land, and destruction to
 themselves, verse 7. 8.
Quest. What was the third sinne Esaiah reproofed?
An. Hypocrisie.
Quest. Wherein were they Hypocrites?
An. In thinking to please God with their mul-
 titude of Sacrifices: notwithstanding that they
 neither had Faith nor Repentance.
Quest. To pray then, or doe any other service to God
 without faith and repentance, how is it accepted?
An. The Lord turnes away his face, hates it,
 and thinkes it abhominable, verse 13. 14. 15.
Quest. But if we come with a pure heart, how will
 he deale with vs?
An. Though our finnes be as red as Crimson,
 he will make them as white as snow, verse 18.
Quest. What was the fourth sinne Esaiah reproofed?
An. Extortion: their hands were full of bloud:
 their Princes maintained theenes, and delighted
 in bribes: nor was the widdow or fatherlesse re-
 garded.
Quest. How did God account them for these of-
 fences?
An. His enemies, verse 24.
Quest. How did he threaten to punish them?
An. By pouring out his vengeance vpon them.
Quest. After what manner?
An. In burning out the drosse of their wicked-
 nesse by the fire of affliction, verse 25.

CHAP. 2. 3. 4.

Question.

In all the threatnings which God pronounceth a-
 gainst the world for sinne, what is still remembred?
An. The mercy of his Covenant, that his
 Church should still be preferred and plantred.
Qu. Where?
An. In Ierusalem first, and after through the
 whole world, verse 2.
Qu. What learne you by that?
An. That the Gentile, as well as the Iew, shall
 be made partaker of the reconciliation betweene

God and Man, by the coming of Christ Iesus.

Qu. What was the first sinne Esaiah reprov'd?

An. Haughtinesse of minde.

Qu. How was it punished?

An. By being brought low, chap. 2. 12.

Qu. What was the sixth sinne Esaiah reprov'd?

An. Mens confidence in their riches.

Qu. How was that punished?

An. They were made poore, chap. 2. 19.

Qu. Where rests the spoile of the poore?

An. In the houses of the concurous, chap. 3. 14.

Qu. What was the tenth sinne Esaiah reprov'd?

An. The pride of women.

Quest. Wherein did their pride consist?

Ans. In their looks, in their gate, and in their cloathing.

Qu. How were their looks?

An. Haughty.

Qu. How was their gate?

An. Mincing, and they made a tinkling with their feet, chap. 3. 19.

Qu. How was their attire?

Ans. Too cosily and effeminate, using perfumes, bracelets, earerings, curlings, and such like, more then was needfull.

Qu. How did God punish them?

An. He turned their sweet saivours into stinkes, their neate array into sack-cloath and rags: their pride of haire into baldnesse, and their beauty into burning, chap. 3. 23.

Qu. Did God hold the husbands of such women excused?

An. No: he lets them fall by the sword: takes away the wise, and the strong from amongst them: and sets fooles and effeminate persons to rule the Land, chap. 3. 24.

CHAP. 5. to 7.

Question.

What doth Esaiah compare the House of the Israelites to?

Ans. To a Vineyard.

Qu. Who planted it?

An. God.

Qu. With what?

An. With the best plants.

Qu. What fruit brought it forth?

An. Wilde Grapes.

Qu. What did the Lord do to it then?

An. He puld downe the hedge, and laid it waste, chap. 5. 1. 2. 3.

Quest. Apply this to the present time?

An. England may be said to be the Vineyard of the Lord: the inhabitants his Vine, which he hath a long time cherish'd and defended; but if he finde we bring forth wilde grapes for good grapes, decdes of corruption, for seedes of sanctity: hee will suffer vs to be trodden downe and destroyed.

Qu. Against how many sorts of men doth Esaiah pronounce a woe in this Chapter?

An. Against foure.

Qu. Which are the first?

An. Extortors: Woe vnto them that ioyned house to house, and land to land, chap. 5. 8.

Quest. Which are the second?

An. Drunkards: Woe vnto them that rise early to drinke Wine; and to them that continue vntill night, chap. 5. 11.

Qu. Which are the third?

An. Inticers to vanity: Woe vnto them that draw iniquity with cords of vanity and snare, as with cart-ropes, chap. 5. 15.

Qu. Which are the fourth?

An. Perverters of truth: Woe vnto them that speake good of euill, and euill of good; which put darkenesse for light, and light for darkenesse, chap. 5. 20.

Quest. Which are the fifth?

Ans. Contemners of discipline: Woe vnto them that are wise in their own conceit, chap. 5. 21.

Qu. How shall it be with those men?

Ans. Their roote shall be as rottennesse, and their buds as dust, chap. 5. 24.

Quest. What else?

Ans. The Lord will make a signe to a strange Nation, that shall come sodainly vpon them, and destroy them, chap. 5. 26.

CHAP. 7. to 31.

Question.

Did Esaiah prophesie of Christ?

Ans. Yes.

Qu. How?

An. That he should be borne of a Virgin, and be a stumbling blocke to many of the Iewes, chap. 7. 14. and chap. 8. 14.

Qu. What should his name be?

An. Immanuel.

Quest. What doth that signifie?

Ans. God with vs: which name can agree with none but Christ, because he was both God and man, chap. 7. 14.

Qu. Why did God send Christ the Messiah?

An. First, in regard of his promise, Gen. 3. 15. Secondly, in regard of his zeale, chap. 9. 7.

Qu. Whom did God make his instruments for the punishing of the Israelites?

An. The Assyrians and Egyptians.

Quest. How did they use their authority?

An. To their owne glory.

Quest. What was their reward?

An. He was to them a fire, and consumed them: and to his repentant people a light to comfort them, chap. 10. 13. 17.

Qu. Who was that light?

Ans. Christ, the perpetuall peace-maker, chap. 11. 6. 7. 8.

Quest. Who was the fire that destroyed the Assyrians?

Ans. The Medes and Persians, chap. 13. 17.

Qu. How did God punish the Israelites?

An. As his children to chastise them, chap. 1. 14.

Qu. How the Assyrians and others?

Ans. As his enemies, quite to destroy them, chap. 13. 19.

Quest. Against how many Kingdomes did Esaiah prophesie?

Ans. Against eight.

Quest. Which be they?

Ans. The Kingdome of the Egyptians, chap. 7. 9. The

The kingdome of the Chaldeans, chap. 21. The kingdomes of Tyre and Zidon: the kingdome of the Assyrians, chap. 10. 16. The kingdome of the Israelites, chap. 22. The kingdome of the Arabians, chap. 23. And the kingdome of the Dinell, chap. 27.

Qu. In which of these kingdomes did God still reserve a small number to himselfe?

An. In the kingdome of the Hebrewes.

Qu. Were the people soone instructed in the word of God?

An. No: but with much adoe, and often repeating precept vpon precept, and line vpon line, chap. 28. 14.

Qu. What was the reason?

An. Their corruption of life, and slackenesse to all goodnesse, chap. 28. 7.

Qu. How were they corrupt in life?

An. By professing God with their lips, and denying him in their hearts, chap. 29. 13. 19.

Qu. What was the punishment assigned vnto them for that?

An. Their Prophets were blinde, and could not direct, and they had their eyes shut vp that they could not see what was good for themselves.

Qu. What is the doctrine we learne thereby?

An. That the preachers can neither teach, nor the hearers vnderstand, except God open the mouth of the one, and prepare the heart of the other.

Qu. How doth God punish sinners in this life?

An. With the bread of aduersity, and the water of affliction, chap. 30. 20.

Qu. But if they repent, how are they rewarded?

An. With great plenty.

Quest. What is the punishment of the wicked after this life?

An. The torments of hell.

Qu. Is there any mention made of hell in the booke of Esaias?

An. Yes.

Qu. Where?

An. In the 30. chapter and 33. verse.

Qu. Repeat the description?

An. Tophet is prepared of old, even for the King; it is deepe and large, the burning thereof is fire and much wood, the breath of the Lord, like a River of Brimstone, doth inkindle it.

chap. 35. 2. 8. The weake shall be made strong, chap. 35. 4. The blinde shall see: the deafe shall heare, chap. 35. 5. The lame shall leape: The dumbe shall speake, chap. 35. 6.

Quest. Who doth Esaias prophesie should prepare the way of Christ?

An. Iohn Baptist chap. 40. 3.

Quest. Where should he proclaim his message?

An. In the Wildernesse.

Quest. What should his direction be?

An. To haue all lets remoued, chap. 40. 4.

Quest. May the essence of God be comprehended vnder any forme?

An. No: no more then the Waters can be held in a mans fist, heauen measured with a span, the dust of the earth numbred, or the mountaines waighed, chap. 40. 12.

Quest. What is the earth in his sight?

An. As a little dust,

Quest. What the Nations of the earth?

An. As a drop of water, or as Grasshoppers, chap. 40. 15. 22.

Quest. But what are they whom the Lord exalteth?

An. As a threshing instrument, able to bruise mountaines to powder, or as a whirlwinde, to scatter hills like chaffe, chap. 41. 15. 16.

Qu. How doth Esaias teach the people to abhorre ffolatry?

An. By describing vnto them the power of God, and the wickednesse of Idols, chapter 21. 22. 23.

Quest. Declare the difference?

An. God is a liuing essence.

Idols dead mettall.

God is without beginning.

Idols are made by mens hands.

God can doe all things.

Idols nothing.

God knoweth all things.

Idols nothing.

Quest. What comfort haue the faithfull in distresse?

An. To thinke they haue a God that is able, willing, and hath promised to deliuer them, chap. 43.

CHAP. 45. to 55.

Question.

By whom did God promise deliuerance to his people from the captiuitie of Babylon?

An. By Cyrus King of Persia.

Quest. What was Cyrus?

An. A Heathen Prince.

Quest. Did he not know God?

An. Yes, by a certaine particular knowledge of his power, but not to worship him aright, chap. 45. 14.

Quest. How many yeares did Esaias prophesie of this deliuerance, before it came to passe?

An. An hundred yeares.

Quest. Why did God chuse an Heathen Prince to deliuer his people?

An. The more to expresse his loue and power: for the vnlikelier the meanes was, the greater cause had the Israelites to glorifie him.

Qu. Were not the Babylonians Gods instruments for the punishing of his people?

An. Yes.

Qu. Why

CHAP. 31. to 45.

Question.

VVhen we trust in the Lord, how will he defend vs?

An. As the Lyon doth his prey, chapter 31. 4.

Qu. But if we forsake him, and seeke helpe of others, what shall become of vs?

An. Both the helper, and the helped shall perish, verse 31. 3.

Qu. What shall their habitation be made?

An. A hold for Dragons, and a Court for Ostriches, chap. 34. 13.

Qu. What fruites shall it yeelde?

An. Thornes, nettles and thistles.

Qu. But what shall be the habitation of such as depend vpon Christ?

An. Flourishing and full of ioy: there shall neither Lyon, nor noysome beast come neere it,

Qu. Why then is he so much offended with them for doing it?

Ans. Because, in executing his iudgements, they shewed no mercy: and waxed proud by their victory, chap. 47. 6. 7.

Quest. What was the cause of Israels captivity?

Ans. Their transgressions.

Quest. What is the cause of their deliuerance?

Ans. The Cotenant of Gods mercy, chap. 50. 1.

Quest. Of what continuance is Gods mercy?

Ans. For ever; the heauens shall vanish like smoake, and the earth waxe old like a garment, but the saluation of the Lord shall not be abolished, chap. 51. 6.

Quest. Of what continuance are his iudgements?

Ans. But for a time: Can a woman forget the childe of her wombe? if shee could, yet the Lord will not forget his, chap. 49. 15. chap. 51. 22. and chap. 54. 8.

Quest. To whom then must the afflicted flye?

Ans. To God.

Quest. How will he establish them?

Ans. In glory, their foundation shall be of precious stones, chap. 54. 11. In peace, they shall be farre from oppression, chap. 54. 14. In strength, whosoever shall gather himselfe against them, shall fall, chap. 56. 1.

CHAP. 55. to 65.

Question.

For what doth God offer these blessings vnto vs?

Ans. Neither for gold nor siluer, but freely as the Prophet saith, Come, buy water, wine, and milke, without siluer, and without money, chap. 55. 1.

Quest. What is meant by Water, Wine and Milke?

Ans. All things necessary to a spirituall life, as they are necessary to this corporall life.

Quest. What is the recompence God requireth?

Ans. Obedience, to execute iustice, the benefit whercof turnes to man, chap. 56. 1.

Quest. How are our verities acceptable?

Ans. If they be without hypocrisie.

Qu. How doe hypocrites fast?

Ans. In punishing the body, and putting on sackcloth, notwithstanding, that their hearts are full of malice, chap. 58. 5. 9.

Quest. How doe the faithfull fast?

Ans. In breaking the bonds of wickednesse, in feeding the hungry, visiting the captiue, and cloathing the naked, chap. 58. 6. 7.

Quest. What brings vs to the knowledge of these things?

Ans. The preaching of the Word.

Quest. What kinde of men must Preachers be?

Ans. In voyce, trumpets: in care, watchmen: to cry aloud and continually, chapter 58. 1. chapter 62. 6.

CHAP. 65.

Question.

Because the Iewes had such Preachers amongst them continually, and yet fell from the Lord, what was their punishment?

Ans. They were reiected, chap. 65. 12.

Quest. Who were chosen in their stead?

Ans. The Gentiles, chap. 65. 1.

Quest. What are they?

Ans. All Nations, but the Iewes.

Quest. By this his mercy extends to all.

Ans. Yea, and his Miserie beyond all.

Quest. How prone you that?

Ans. Because when the Iewes would haue built him a house, he forbade them, chap. 66. 1.

Quest. What was the reason?

Ans. He filled heauen and earth with his glory, and therefore cannot be included in a Temple of stone.

JEREMIE.

CHAP. 1. to 10.

Question.

Where was Ieremie borne?

Ans. In Anathoth, a City within three miles of Ierusalem.

Quest. Whose sonne was he?

Ans. The sonne of Hilkiah.

Quest. When began he to Prophecie?

Ans. In the thirteenth yeere of Iosiah King of Iuda.

Quest. How long did he prophecie?

Ans. Till the captiuitie in Babylon, and somewhat after.

Quest. How many yeeres was that?

Ans. About forty yeares.

Qu. When was he sanctified to this office?

Ans. Euen from his mothers wombe, chap. 1. 5.

Qu. What did he after he was called?

Ans. Proclaime the will of him that sent him, without feare, chap. 1. 17.

Qu. What doe we learne by that?

Ans. Ministers must not intrude themselves into the Church, before they are called: and when they are called, they must fore-slow no time, nor be dismayed for any danger.

Qu. What is the first sinne Ieremie reproveth?

Ans. Idolatry.

Qu. In what word?

Ans. My people haue forsaken me the fountaine of liuing waters, to dig them pits, yea broken pits, that can hold no water, chap. 2. 13.

Qu. After this sinne, what is required of them?

Ans. Repentance.

Qu. Upon repentance, what is promised?

Ans. Mercy, chap. 3. 12.

Qu. In their repentance, what did they?

Ans. Turne vnto the Lord.

Qu. How ought we to turne vnto the Lord?

Ans. With our whole heart.

Qu. If we doe not so, what doe we incur?

Ans. His wrath, by counterfeiting,

Qu. What is Gods wrath like?

Ans. A consuming fire, chap. 4. 4.

Quest. What is his mercy like?

Ans. The waters of Siloah.

Qu. Wherein did God shew his Justice vpon Israel?

Ans. In delinering them into the hands of their enemies.

Qu. Wherein his Mercy?

Ans. In

An. In saving some, (for, saith he, I will not make a full end of you) to continue his Church, chap. 5. 18.

Qu. Were the people so full of wickednesse, that the Lord was so much incensed against them?

An. Yes, they did cast out malice and cruelty, as the fountaine doth her waters, chap. 6. 7.

Qu. Was there no estate cleare?

An. None, neither Prince, Priest, nor people.

Qu. What was their generall sinne?

An. Couetousnesse, chap. 6. 13.

Qu. What were their particular finnes?

An. The Prince did not execute iustice, chapter 5. 28. The Priests did flatter the people in their finnes, crying, Peace, Peace, when there was no peace, chap. 6. 14. The people were of vncircumcised eares, and tooke delight rather in vaine things, then profitable doctrine, chap. 6. 10.

Qu. All this considered, they could not but see their owne destruction.

An. They did.

Qu. And how did they thinke to escape?

An. By flying to the Temple, where God had promised for ever to be present.

Qu. But how did God answer them?

An. In these words: Will you steale, murder, and commit adultery, and sweare falsly, and burne incense to Baal; and thinke to be deliuered by standing before me in the Temple? No, I haue required obedience, and not sacrifice, cha. 7. 10. 22. 23.

Qu. In what manner did Ieremie prophesie their destruction?

An. By the entring of the Assyrians, a mighty Nation, into their Land.

Qu. Rehearse the Prophets words.

An. Lo, house of Israel, I will bring a Nation vpon thee from farre: whose quier is a Sepulcher, and they shall eate thine harvest in thy bread: they shall denoure thy sonnes and daughters: they shall eate vp thy sheepe and thy bullockes, they shall spoile thy vines and thy fig-trees, and they shall destroy with the sword thy fenced Cities, chap. 5. 15. 16. 17.

Qu. Did they not repent?

An. No, but prouoked Gods wrath by other sins.

Qu. What were they?

An. Lying, chap. 9. 3. Deceit, chap. 9. 4. and Disimulation, chap. 9. 8.

Qu. I am sure, though they could not see their owne danger, yet Ieremy did, as all true Ministers should, relent at their hardnesse of heart?

An. Yes, and wished his eyes were a fountaine of teares, chap. 9. 1.

Quest. How came that hardnesse of heart in them?

An. They did glory in their misdeedes.

Qu. What ought a man to glory in?

An. Neither in wisdom, strength, nor riches, chap. 9. 23.

Qu. In what then?

An. Let him that glorieth, glory in this, that he knoweth the will of the Lord, for he it is that sheweth mercy, iudgement, and righteousnesse on the earth, chap. 9. 24.

Quest. What were the Iffraelites then in leaving him to cleane to Idols?

Ans. Sots and fooles, chap. 10. 8.

Qu. Why?

An. Because they left the truth, to embrace the worke of error.

Qu. What was the worke of error?

An. Making of Images, chap. 10. 15.

Quest. Whence were they infected with this infection.

Ans. From the Heathen.

Quest. What other errors had the Heathen?

Ans. Dimination by Stars, and Soothsaying.

Quest. Is it not lawfull to feare the coniunction of Starres and Planets?

Ans. No.

Quest. Your reason?

An. Because the Lord in these words hath forbidden it: Be not afraid of the signes of heauen, though the Heathen be afraid of such, chap. 10. 2.

Quest. As long as we abide in sinne, will the Lord heare our prayers?

Ans. No, nor any that pray for vs, chap. 11. 13.

Quest. How odious is sinne?

Ans. So odious, that the Land wherein sinners liue shall mourne: the hearbes of the field wither, and the beasts and fowles of the aire be consumed, chap. 12. 4.

Quest. By what parable did Ieremy prefigure the destruction of the Iewes?

Ans. By the parable of the linnen girdle which he hid in a rocke, and after certaine dayes coming to take it vp, he found it was rotten and fit for no vse.

Quest. Rehearse the meaning?

Ans. That as the girdle cleaue to the loines, so had the Lord tyed the house of Israel vnto him; but since they had forsaken him, like the girdle, they should rot, and be cast off, as fit for no vse, chap. 13. 10. 11.

Qu. How hard is it for an euill man to doe well?

An. As hard as to change the Blackamoorees skin, or the Leopards spots, chap. 13. 24.

Qu. Which are the foure plagues God usually punisheth sinne withall?

Ans. Pestilence, famine, sword, and fire.

Qu. How doe wicked people reward him that tels them of their finnes?

An. With curses, as the Iewes did Ieremie, chap. 15. 10.

Qu. But what doth the Lord for them?

An. In time of his vengeance fauours them, and suffers the other to perill.

Qu. Fell it out so in Ieremy?

An. Yes, for when the Iewes were led away captiue, the Enemy gaue Ieremy choice, to liue in his countrey, or goe whither hee would, chap. 39. 11. 12.

Qu. With what pen doth the Diuell write iniquity in the hearts of the obstinate?

Ans. With an Iron pen.

Qu. What is signified thereby?

Ans. That men accustomed to sinne, can hardly be reclaimed, chap. 17. 1.

Qu. Will the Lord onely be trusted in?

Ans. Yes.

Qu. What is pronounced against them that make flesh their arme, that is, depend vpon men, and forget God?

An. A heauy curse, chap. 17. 5.

Qu. How

CHAP. 10. TO 20.

Question.

To whom onely belongeth dominion?

An. To the Lord, mighty in power, and King of Nations, chap. 10. 7.

Qu. How many wayes did Jeremy suffer under the hands of the Iewes.

An. Three manner of wayes: first, they cursd and spake euill of him; then they tooke counsell against his life: at last, they smote him and cast him into prison, chapter 15. 10. chapter 18. 18. chapter 20. 2.

Qu. What may we learne by these his afflictions?

An. That the true Ministers of God shall alwayes be subiect to the like.

CHAP. 20. to 30.

Question.

What were the workes commanded the Iewes?

An. To execute iustice, chap. 22. 3. To deliver the oppressed: To fauour the stranger: To helpe the fatherlesse and widdow: To doe no violence, nor shed blood.

Qu. What were the workes they followed?

An. They builded houses with bribes, and chambers with extortion. They vsed their neighbours helpe, and paid him not his hire, chap. 22. 13.

Qu. What followed?

An. They were led into captivity, their King slaine, and leit vnburied, chap. 22. 19.

Qu. Who misled the King?

An. The false Prophets.

Qu. What was their reward?

An. Woe be vnto you, that scatter the sheepe of my pasture, saith the Lord, chap. 23. 1.

Qu. How did Jeremy prophesie a redresse to this in-conuenience?

An. By the comming of Christ, the true Pastor.

Qu. In what words?

An. Behold (saith the Lord) I will raise vnto Dauid a righteous branch, &c. In his dayes Iuda shall be saued, and Israel dwell safely, chapter 23. 5. 6.

Qu. Here was a threatening and a promise, what is signified thereby?

An. That as Jeremy did, so the Ministers of God must alwayes mixe comfort with their bitter doctrine.

Qu. When they threaten, what is their doctrine like?

An. A fire, or a hammer that breaketh stone, chap. 13. 29.

Qu. But when they promise, what is it like?

Ans. Comfortable waters, or precious Balme.

Qu. How long lued the Israelites in bondage under the King of Babel?

An. Seauenty yeeres, chap. 29. 10.

CHAP. 30. to 41.

Question.

After their denounced seruitude, how doth Jeremy comfort the Iewes?

An. First, with their retarne againe to their Countrey, chap. 30. 1. Secondly, with the destruction of their enemies, chap. 30. 16. Thirdly, with ioy, plenty, and peace, chap. 31. 12. 28.

Qu. What assurance doth Jeremy giue of Gods promise?

An. As sure as he is God of heauen and earth, and giueth the Sun to rule the day, and the Moone the night, chap. 33. 20.

Qu. How doth God oftentimes checke the lewd life of Christians?

An. By their better life which are no Christians.

Qu. Your prooffe?

An. It may appeare by the example of the sons of Ionadab, chap. 35. 8.

Qu. What did they?

An. Their Father gaue them a commandement, and it was kept the space of three hundred yeares.

Qu. What was the commandement?

An. That none of that stocke or family should drinke wine.

Qu. Of what descent were those sonnes of Ionadab?

An. No Israelites, though more zealous in the seruice of God, then they.

Qu. What infers this example?

An. That if they thought it a disparagement to breake the vow made vnto an earthly Father, how much more shamefull should it be for Christians to forget the promise made to the Father of Heauen? They kept their vow three hundred yeares, but Christians (I feare) breake theirs euery houre.

Qu. Ye said before that Jeremy was in prison?

An. I did.

Qu. Who did imprison him?

An. King Ichoiakim first, and then Zedekiah.

Qu. When he was in prison, did he neglect his office?

An. No: for now he could not speake to the Iewes, he sent to them.

Qu. Whom?

An. Baruch.

Qu. With what?

An. With a booke, containing all the curses of God against the Iewes.

Qu. Who writ it?

An. Baruch, from the mouth of Jeremy, chapter 36. 4.

Qu. To whom did Baruch read it?

An. To the Prince, who told the King of it.

Qu. Which King?

Ans. Ichoiakim.

Qu. How did he accept it?

An. He burnt it, chap. 36. 23.

Qu. What did Jeremy then?

An. He wrote another Booke, chap. 36. 32.

Qu. What learne we by that?

An. Though the wicked would quite deface the Word, yet God will haue it still preserved.

Qu. What was the message of the Lord, that Jeremy declared to Zedekiah, afterward King?

An. That he should yeelde himselfe to Nebuchadnezzar, and the City should be saued.

Qu. Did Zedekiah regard his counsell?

An. He hard it, but did not performe it.

Qu. What was the hinderance?

An. His Princes that perswaded him to the contrary.

Qu. What did the Princes to Jeremy?

An. Put him in a dungeon.

Qu. Who wrought his deliuerance?

An. Ebedmelech a Moore, and one of the Kings Eunuches, chap. 38. 11.

Qu. What learne you by that?

An. That more Faith is sometime found in a stranger,

Branger, then in a mans owne Countreyman.

Qu. What became of Zedekiah for disobaying Ieremy?

An. His eyes were put out, and his sonnes slaine before his face, chap. 36. 7.

Qu. How went it with Ieremy?

An. He found fauour, as the Lord before had promised, with Nabuzaradan the chiefe Captaine; who gaue him liberty and reward, chap. 40.

CHAP. 41. to the end.

Question.

Whom did Nebuchadnezzar make his substitute over the Iewes in Palestina?

An. Gedaliah the sonne of Ahikim.

Qu. Who slew Gedaliah?

An. Ishmael, sonne of Nethaniah.

Qu. Why?

An. In enuy of his gouernment.

Quest. What did the people afterward?

An. Went vnder Iohanana into Egypt.

Quest. Had not Ieremy forbidden them so to doe?

Ans. Yes: but they obeyed not.

Qu. Wherefore did they not obey?

Ans. They feared war and famine, chap. 42. 14.

Qu. What followed their disobedience?

An. They were destroyed, from the least to the most.

Qu. By whom?

An. By King Nebuchadnezzar, that came against Egypt, so that what they feared in their owne Countrey (famine and warre) tell vnto them in another.

Qu. Who destroyed the kingdome of Babel?

An. Cyrus.

Qu. Who moued him therunto?

An. The Spirit of God.

Qu. For what cause?

Ans. Because he gloried in the spoyle of Israel, and said, we offend not, because they haue sinned against the Lord, the hope of their Fathers, chap. 50. 7. 11.

Quest. What was Nebuchadnezzar called?

Ans. The hammer of the world.

Quest. Why?

An. Because he had smitten downe all the Princes, and people of the world, chap. 51. 23.

An. Their subuersion and ouerthrow.

Qu. By whom was their ouerthrow continued?

An. By the Babylonians, their cruell enemies.

Qu. In what manner?

An. First, they were besieged: then suffered famine, in so much that they died in the streets, and the mothers deuoured their owne children, chapter 1. 11. chapter 2. 12. Of Princes they became tributaries, chap. 1. 1. Their ioy was turned to teares, chap. 1. 2. Their freedom to captiuitie, verse 3. Their gorgeous buildings, to a deformed heape, verse 6. Their friends forsooke them, verse 2. Their enemies laught at them, verse 7. Their valiant men were troden downe. Their young men slaine. Their Virgins deflowred, verse 15. And which was the grieve of all griefes, their God had forsaken them: for when they stretched forth their hands, there was none to comfort them, ch. 1. 16. 17.

Qu. What may this example serue for?

An. To admonish all Cities of the world, be they neuer so famous, neuer so rich, neuer so mighty, to beware how they pronoke Gods wrath against them, through their intollerable impiety.

Qu. What were their most intollerable finnes?

An. Their despising the counsell of the Prophets: their reuolting from the truth, to embrace falsehood and vanity: and their abusing the long sufferance of the Lord.

Qu. Did the Lord fore-warne them of this desolation?

An. Yes, many hundred yeares before it came, euen from the time of Moses, and so from age to age, vntill the very houre of their captiuitie, as appeares, Deut. 28. 64. 65. 66.

Qu. In this extremity what refuge doth the Prophet shew them?

An. The holy mount of the God of Mercy.

Qu. How must they reach vnto that mount?

An. With the armes of repentance and patience: with repentance, in confessing their finnes, and being sorry for the same; and with patience, in humbly attending the houre of their deliuerance.

Qu. Was this all the Prophet did for them?

An. No: like an holy and vertuous Pastor, hee ioyned, by feruent Prayer, with them, that it would please the Lord to shorten their dayes of wretchednesse, chap. 5.

EZEKIEL.

CHAP. 1. TO 10.

Question.

Of whom may we learne true and Christian-like compassion?

An. Of the Prophet Ieremy.

Quest. Wherein?

Ans. In lamenting for his Countrey-men the Iewes: notwithstanding, they had reuiled him, beaten him, imprisoned him, and sought his death, and all for his good-will toward them.

Quest. Wherein consisted his loue?

Ans. In daily admonishing them of their finnes, that they might repent, and shewing them beforehand, what plagues would follow, if they repented not.

Qu. What was it he did lament them for?

Question.

Of whom was Ezekiel called to prophesie?

Ans. By God.

Qu. Where?

An. In Chaldea.

Qu. At what time?

An. When Ichoiakim king of Iuda, his mother, and many others lined in captiuitie vnder Nebuchadnezzar, chap. 1. 2. 3.

Qu. To what end?

An. To assure them, though they had yeilded themselves prisoners to the King of Babilon, and had liued in seruitude to him sine yeeres, yet the Lord would remember his promise, and bring them home againe.

Qu. Did

Quest. Did they distrust in him?

Ans. Yes, and began to murmur.

Qu. And the Lord inspired Ezekiel to speake vnto them for their comfort, chap. 2. 2.

An. True.

Qu. What gather we from thence?

Ans. Gods great mercy, and their weakenesse of faith.

Qu. Did not Ezekiel prophesie before?

An. Yes: and by the counsell of him and Ieremy, Iehoiakin did voluntarily submit to the King of Babel: and therefore to excuse the Prophet God giues him a new gift of prophesie.

Qu. After what sort?

An. A hand appeares, and deliuereth him a Booke.

Qu. What was writ in the booke?

An. Woe, and lamentation, chap. 2. 10.

Qu. What was he bid to doe with the booke?

An. Eate it: that is, imprint the words thereof in his heart.

Qu. Are none fit to be Gods messengers, but such as receiue his word into their heauets?

An. No, and meditate thereon, which is called an eating.

Quest. How was the taste of it in Ezekiels mouth?

Ans. As sweet as honey, chap. 3. 3.

Qu. Did the people regard his message?

Ans. As they doe now a dayes Gods Preachers, very sleightly.

Qu. Was he discomforted thereby?

An. No: God imboldened him, and gaue him a fore-head as hard as Adamant, to out-face their rebellion, chap. 3. 9.

Qu. What if he had beene discouraged, and giuen way to their sinne?

An. Then the people dying in their sinnes, their blood should haue beene required at his hands, chap. 3. 18.

Qu. Who may take heede by this lesson?

An. All dumbe, idle, and illiterate Ministers.

Qu. But he teaching them, and they not repenting, how then?

An. Their blood should be vpon their owne heads, chap. 3. 18. 19.

Qu. How did Ezekiel prophesie the destruction of Ierusalem?

Ans. By the parable of his haire, the one part whereof they should burne, the other cut with a sword, and scatter the third in the winde, chap. 5. 2.

Quest. What did this signifie?

Ans. The one part of the people should die through famine; the second be slaine, and the third led into captivity, chap. 5. 12.

Quest. This, all this while, is threatening: how doth the Prophet comfort them?

Ans. By shewing that a remnant should be saved, and they should be displeased at their sinnes, and finde mercy, chap. 6. 8.

Quest. How did God deliuer that remnant in time of vengeance?

Ans. By setting a marke vpon them, whereby they are knowne, as hee doth vpon all his elect, chap. 9. 9.

Quest. Rehearse the Prophets words of their deliuerance?

Ans. As sure as I liue (saith the Lord) I will bring you from the people, and will gather you out of the countries, wherein you are scattered, with a mighty hand and with a stretched-out arme, and in my wrath poured out, chap. 20. 33. 34.

CHAP. 10. to 20.

Question.

After Iehoiakin and the rest were led into captivity, those that remained still in Iudea, how did they liue?

Ans. Like Murderers and Idolaters, chap. 11. 6.

Quest. Who mislead them?

Ans. Iazaniah the son of Zur, and Pelatiah the sonne of Benaiah.

Quest. What did they boast of?

Ans. That God had vtterly forsaken those that were in captivity, and giuen the Land vnto them in possession, chap. 11. 15.

Quest. How was that reproach punished?

Ans. Pelatiah, one of their chiefe Princes was stricke with sodaine death, chap. 11. 13.

Quest. What may we learne by that example?

Ans. That it is dangerous to misjudge of Gods secret iudgements.

Qu. What doth Ezekiel say against false Prophets?

An. That they should be consumed in the midst of their vanities, chap. 13. 14.

Quest. How did the false Prophets seduce the people?

Ans. By sowing pillowes vnder their elbowes, and couering their heads with vailles.

Quest. What is the meaning of that?

Ans. They flattered them with security, and blinded their eyes with false delusions, chapter 13. 18.

Quest. Why doth God send false Prophets, and vnlerned Preachers amongst his people?

Ans. For their ingratitude, because they doe not hearken to the true Prophets and Preachers, when they haue them; a fault to be much feared in England at this time.

Ans. In the time of Gods wrath may the wicked presume of safety, for being in company with the godly?

An. No.

Quest. Your prooff?

Ans. If saith the Lord (by Iuda) I send my sword through this land, and say vnto it, destroy both man and beast in it: though Noah, Daniel, and Iob were in the midst of it, they should deliuer neither sonne nor daughter, but their owne soules, by their righteousness, chap. 14. 17. 18.

Quest. How doth God oftentimes punish vs for sinne?

Ans. Euen by the same meanes, by which wee made our selues to sinne: as violence with violence; lust with lust, and as hee did with the Israelites, which caused the Egyptians, Assyrians, and Caldeans to punish them for Idolatry, amongst whom they had learned Idolatry, chapter 16. 37. 39.

Quest. Will God punish one for the sinne of another?

Ans. No: every soule that sinneth shall suffer; the sonne shall not beare the iniquity of the father, neither shall the father beare the iniquity of the sonne; but the righteousness of the righteous shall be vpon him, and the wickednesse of the wicked shall be vpon himselfe, chap. 18. 20.

Quest. How is it said then, that God will punish the sinnes of the fathers vpon the children, to the third and fourth generation?

An. That

Ans. That is meant, if the children continue in the sinnes of their Fathers, but otherwise not.

Quest. If the righteous man become wicked, what is his reward?

Ans. Condemnation.

Quest. If the wicked man forsake his wickedness, and live uprightly, what is his reward?

Ans. Forgiveness, chap. 18. 26. 27.

CHAP. 21. to 37.

Question.

What sinnes beside Idolatry, hastned the destruction of Ierusalem?

Ans. Murthering the Prophets; oppressing the strangers; neglecting the fatherlesse and widdow; profaning the Sabbath; sowing of dissention; committing of incest; taking of bribes; vsury and extortion, chap. 24. 7. 8. 9. 10. 11. 12.

Quest. Doe these sinnes liue at this day?

Ans. Yea, in as ranke manner as they did then.

Quest. What is then to be feared?

Ans. Least we shall be punished as they were.

Quest. You spake before of the parable of the haire, whereby Ezekiel shewed the manner of Ierusalem's ouerthrow: shew me by how many figures and Parables he taught?

Ans. By fiftene: whereof one being past before, there remaines foureteene vnspoken of.

Quest. Rehearse them in order: What is the first?

Ans. The parable of the sixe men that came with swords, and one in white cloathing, with pen and inke in his hand, chap. 9.

Quest. What doth that signifie?

Ans. The fierce Souldiers that should enter into Ierusalem: and by him in white the mercy of the Lord, to marke such as should be saued.

Qu. What is the second?

Ans. The vision of the man in white, that tooke burning coales from the Altar, and scattered them abroad, chap. 10.

Qu. What doth that signifie?

Ans. The burning of the City of Ierusalem.

Quest. What is the third?

Ans. The parable of Ezechiel carrying forth of his stufte out of the City by night, chap. 11.

Qu. What doth that signifie?

Ans. That euen so the Israelites should be led with their burdens into captiuitie.

Quest. What is the fourth?

Ans. Of eating bread with trembling, and drinking water with trouble, chap. 12.

Qu. What is signified by that?

Ans. The torments of minde, and affliction of body, that should accompany the Israelites.

Qu. What is the fift?

Ans. Setting vp a wall, and dawbing it with vn-tempered mortar, chap. 13.

Qu. What doth that signifie?

Ans. The false doctrine of the Prophets, when one did tell a lye, another would maintaine it.

Qu. What is the sixt?

Ans. The parable of the Vine without fruit, chap. 15.

Qu. What doth that signifie?

Ans. That if Ierusalem, which was the Congregation that God had taught, did not bring forth fruit of good liuing, according to his doctrine;

like the barren Vine, it should be throwne into the fire.

Qu. What is the seventh?

Ans. The two Eagles, chap. 17.

Qu. What doth that signifie?

Ans. The two Kings of Egypt and Babilon, ordained for the scourge of Ierusalem.

Qu. What is the eight?

Ans. The parable of the Lyon, and Lyons whelps, that were giuen to rauen and deuoure, and at last were taken in trailes, chap. 19.

Qu. What doth that signifie?

Ans. By the Lyon is signified Iehoachaze, and by the welpes, his two sonnes, Iehoiakim and Iehoiakin, which deuoured the blood of the Prophets, and at last were all three taken in the snares of the Kings of Egypt and Babilon.

Qu. What is the ninth?

Ans. The parable of the Forrest consumed with fire.

Qu. What doth that signifie?

Ans. Ierusalem, compared to a Forrest, should be consumed with fire, chap. 21.

Qu. What is the tenth?

Ans. The parable of the two sisters Aholah and Aholibah, which were proud, lasciuious, and incontinent.

Qu. What doth that signifie?

Ans. The kingdomes of Iuda and Israel, which became Idolaters both, and therefore are compared to vnchaste women, that forsake their Husbands to follow strangers, chap. 23.

Qu. What is the eleauenth?

Ans. The parable of the bad shepherds, that fed and clothed themselues of their flockes, yet neglected the care of them, suffering them to be scattered and deuoured.

Qu. What doth that signifie?

Ans. Carelesse Magistrates, that being set to rule and gouerne the people, (so they may liue at ease) care not what becomes of their charge, but vse them with all tyranny and cruelty, chap. 34.

Qu. What is pronounced against such Magistrates?

Ans. The Lord will rise vp against them, and require the blood of the people at their hands.

Qu. What is the twelfth?

Ans. That of the field of dead bones, whereunto Ezechiel was brought by the spirit of God, chap. 37.

Quest. What doth that signifie?

Ans. That as God (in the sight of Ezechiel) did gather the dead bones together, clothed them with sinewes and flesh, and breathed life into them; raising them in the perfect shape of men, as they had liued before: so sure it was, and much more certaine, that he was able to bring backe his children from captiuitie.

Quest. Of what is that a signe vnto vs else?

Ans. Of the resurrection of our bodies after death.

Qu. What is the thirteenth?

Ans. The parable of the seething pot, wherein were diuers ioynts, which were taken out piecemeale, and the pot left empty to melt vpon the coales.

Qu. What doth that signifie?

Ans. The hot vengeance of God against Ierusalem: the destroying of the people by little and little, and the trying of the remnant like mettall in the fire.

Quest. What

Quest. What is the fourteenth?

An. The parable of the death of Ezechiel's Wife.

Quest. What doth that signifie?

An. That as God tooke from him her that was the pleasure of his eyes: so would hee pollute his Sanctuary, that was the pride and pleasure of the Israelites, chap. 21.

Qu. Against what strange Nations doth Ezechiel prophesie?

An. Against the Ammonites, Moabites, Idumeans, Philistines, Tyre, Tydon, Egyptians, Assyrians, Gog and Magog, and in them, against all the enemies of Gods Church.

Qu. What did Ezechiel prophesie against these people?

An. Destruction.

Qu. Why?

An. Because they reioyced at the misery of his people, and were as pricking thornes to the house of Israel.

Qu. How should they be destroyed?

An. In the same manner that they had destroyed the Iewes, and with more cruelty.

Quest. By whom?

An. By the Babylonians.

Quest. Of what comfort did Ezechiel prophesie beside the returne of the Iewes?

An. Of the coming of Christ, the true shepherd, that should giue his life for his sheepe, chap. 34. 23.

Quest. That, and all other blessings of God, why are they bestowed upon vs?

An. Not for our deserts, but through the mercy of God, chap. 36. 22.

CHAP. 37. TO 40.

Question.

What doth Ezechiel prophesie of in these last Chapters?

An. Of the re-edifying of the City and Temple of God: of the Service and orderly government that should be amongst them, as had been before.

Quest. What is meant by the waters that Ezechiel saw issue from the Temple?

An. The graces that should be bestowed vpon the Church vnder the kingdome of Christ, ch. 47. 1.

Qu. What is meant by the rising of the waters?

An. That Gods graces should encrease, not decrease, chap. 47. 5.

Qu. What by the multitude of trees that stood on the one side and on the other of the waters? chap. 47.

An. The multitude of those that should be refreshed by the doctrine of Christ.

Qu. What by the meeting of those severall waters in one Sea?

An. That all the world should be refreshed with the Gospell, and be as it were, one Temple, to the Lord.

Qu. What is meant by the wholesomenesse of the waters?

An. The purity and wholesomenesse of the doctrine of the true Church.

Qu. What by the fishers?

An. Gods Preachers.

Qu. What by the multitude of fishes?

An. The number of hearers.

Qu. What by the marshes and many places?

An. The wicked and reprobate.

Qu. What by the fruitfulness of trees that grow on each side?

An. The prosperity of the faithfull.

DANIEL.

CHAP. 1. TO 4.

Question.

When was Daniel called?

An. In the time that Ezechiel lived, and when the Iewes were captives in Babilon.

Qu. Who was King of Babilon?

An. Nebuchadnezzar.

Qu. Besides the people, what did Nebuchadnezzar bring with him from Ierusalem? chap. 1. 2.

An. The vessels of the Temple of the Lord.

Qu. What did he with them?

An. Placed them in the Temple of his God, chap. 1. 2.

Qu. How did Nebuchadnezzar dispose of the Iewes?

An. He commanded Ashpenaz the master of the Eunuches, to cull out of the Hebrewes sonnes, certaine that might be trained vp to serue him, chap. 2. 3.

Qu. What kinde of persons should those sons be?

An. Such as were noble, witty, and of comely stature.

Qu. What should be done vnto those yong Gentlemen?

An. They should be instructed in the language and custome of the Chaldeans, chap. 1. 4.

Qu. To what purpose?

An. That so they might forget their owne Country, and their Countries Religion.

Qu. How long should they be trained on this fashion?

An. Three yeeres, chap. 1. 5.

Qu. What allowance should they haue?

An. Meate and drinke from the Kings Table, chap. 1. 5.

Qu. Who were the chiefe amongst them?

An. Daniel, Sidrach, Meshach, and Abednago.

Qu. How did those like of the Kings allowance?

An. They would not eate of it.

Qu. Why?

An. Because they would not be defiled with the portion of the Kings meate, which was giuen them to make them forget their accustomed sobriety, chap. 1. 8.

Qu. What did the chiefe of the Eunuches then?

An. Was afraid that they would not looke so well as the rest of their brethren, and so the King would be incensed, chap. 1. 10.

Qu. But what did Daniel?

An. Intreated the Gouvernour to try them ten dayes with pulse and water, and if at the ten dayes end they looked not so well as their fellowes, hee should deale with them as hee thought good, chap. 1. 13.

Qu. Did their Gouvernour giue consent?

An. Yes.

Qu. And how were they at ten dayes end?

An. They were in better liking then all the rest that did eate of the portion of the Kings meate, chap. 1. 15.

Qu. What

Qu. What may we learne by this?

An. That with the blessing of God, the poore mans dish is as cherishing, as the rich gluttons delicacies.

Qu. What gifts did God bestow upon these four Children?

An. The gifts of knowledge and vnderstanding.

Qu. Beside these, what gaue he to Daniel?

An. The gift of Prophecie, and to interpret dreames and visions, chap. 1. 17.

Qu. When they were brought before the King, how did he like of them?

An. He found them wiser then all his Enchanters and Astrologers, chap. 1. 20.

Qu. What did the King then?

An. Dreamed a Dreame, which he could not remember, chap. 2. 1.

Quest. Of whom did he aske counsell?

Ans. Of his Enchanters, chap. 2. 2.

Qu. Did they tell him what his dreame was?

An. No: they could not, chap. 2. 10.

Qu. How did the King take it?

An. He commanded not onely they, but all the wife-men of Babel, should be put to death, of which number was Daniel, Sidrach, Misach, and Abednago, chap. 2. 12.

Qu. How did they escape?

An. Daniel intreated respite of the King, and he would tell him his dreame, and the interpretation thereof.

Qu. Did the King giue him respite?

An. He did, chap. 2. 16.

Qu. Whither went Daniel then?

An. To his other brethren, chap. 2. 17.

Qu. What to doe?

An. To haue them ioyned in prayer with him to their God, that it would please him to reueale this mystery vnto him, chap. 2. 18.

Qu. What successe had they in their prayer?

An. God showed Daniel the Dreame, and the interpretation thereof, chap. 2. 19.

Qu. What was the dreame?

An. An Image: the head whereof was gold, the breast and armes silver, the belly and thighes brasle, the legs Iron, and the feete part Iron, part clay.

Qu. How long did it seeme to stand before the presence of the King?

An. Till a stone cut without hands, smote it in pieces, and scattered it like the chaffe of Summers flowers.

Qu. What became of the stone?

An. It turned to a great mountaine, and filled the whole earth, chap. 2. 31. to 35.

Qu. What was Daniels interpretation of the dreame?

An. By gold, silver, brasle, and Iron, were meant the foure Monarchies of the world.

Qu. Which was likened to gold?

An. The Babilonians.

Qu. Which to silver?

An. The Persians.

Qu. Which to brasle?

An. The Macedonians.

Qu. Which to Iron and clay?

An. The Romanes. And as these mettrals did excell one another in goodnesse: so should the foure Ages, growing still worse and worse, till the coming of Christ.

Quest. What is meant by the Stone?

Ans. The Kingdoms of Christ, that should come

at the end of these; which should over-throw the Iust and remaine when all the rest were extinct.

Qu. How did the King reward Daniel for the interpreting of his dreame?

An. Made him a great man, a chiefe Ruler over the Province of Babel.

Qu. In this prosperity, did Daniel forget his brethren?

An. No: he made request to the King for them, and he aduanced them likewise to great offices.

Qu. In what place?

An. In the Prouince of Babel: but Daniel sat as chiefe Iudge in the Kings gate, chap. 2. 49.

Quest. What befell afterward?

Ans. The King set vp an Image, and commanded it to be worshipped.

Qu. Where did he set it up?

An. In the plaine of Dura.

Qu. What was the penalty of them that did not bowe to the Image?

An. To be burnt in a fiery Furnace.

Qu. To what end did the King ordain this Ceremony?

An. Because he feared the Iewes (by their Religion) would haue altered the state of his Common-wealth, and therefore he meant to bring all to one kinde of Religion.

Qu. Who did refuse to worship this Image?

An. Sidrach, Misach, and Abednago.

Quest. How were they dealt withall?

Ans. Accused, and brought before the King.

Qu. Why brought they not Daniel as well as them?

Ans. It seemed they were afraid to accuse him, by reason of his great fauour and authority with the King.

Quest. What did the King do Sidrach, Misach, and Abednago?

Ans. Threaten them first, but when they would not yeelde, he commanded them to be bound and cast into the burning Furnace.

Quest. Were they destroyed by the fire?

Ans. No: their God in whom they trusted, sent an Angell vnto them, that preserued them, and burnt the Kings officers, chap. 3.

Quest. What did this do the King?

Ans. Astonisht him, so that he had them come forth.

Quest. When they came forth, was any thing about them perished?

An. Not so much as an haire of their heads, nor of their garments retained not so much as any scent of the fire, chap. 3. 27.

Qu. Why was this miracle done?

An. As well to confirme the faith of his seruants as to make the king confesse the God of heauen to be of power about his Idols.

Qu. Did the King make any such confession?

An. Yes, and ordained a law, that whosoever blasphemed the God of Sidrach, Misach, and Abednago, should be torne in pieces, chap. 3. 29.

CHAP. 4. to 8.

Qu. How oft did the King dreame?

Ans. Twice.

Qu. What was his latter dreame?

An. A Tree in the midst of the earth, tall and spreading, so that the Ewies of the eyre did build

in it, the beasts of the field were covered with the shadow, and all flesh fed of the fruit thereof. Then he beheld a watch-man and an Angel descending from heauen, that said; Cut downe the Tree, breake his branches, shake off his leaues, and scatter his fruit, that the beasts may flee from vnder it, and the birds from off the branches: Neuerthelesse, leaue the stump of the root in the earth, and binde it with a band of Iron amongst the grasse, and let it be wet with the dew of heauen, and let his heart be changed from man to beast, and let his portion be amongst the beasts of the field, till seauen times be past ouer him, chap. 4. 8. to 13.

Quest. What was Daniels interpretation?

An. That the Tree did represent the Kings person: the height, breadth, and fruitfulness thereof, his magnificence and pompe; the cutting of it downe, his disposition to liue amongst the beasts of the field for seauen yeares, till hee did confesse the most High to beare rule ouer the kingdomes of men, and to dispose of them according as hee pleaseth.

Qu. Why did God send this vision to the King?

An. To admonish him of his intollerable pride and blasphemy.

Qu. Was he converted at the interpretation thereof?

An. No: but continued still in his pride, till God draue him from his kingdom.

Qu. When was he restored?

An. At the end of seauen yeares, when he confessed his sinne, and glorified God.

Qu. What became of him afterward?

An. His Kingdom was augmented, and he dyed in peace, chap. 4. 33.

Qu. Who succeeded him?

An. Euill Merodach, and then Balshazar.

Qu. What did Balshazar?

An. Made a feast to a thousand Princes, and dranke wine.

Qu. At what time?

An. Euen when Darius had besieged the City.

Qu. What Plate had he to drinke in?

An. The holy vessels of the Lord, which Nebuchadnezzar brought from Ierusalem.

Qu. Who dranke in them?

An. He, his Princes, Wines, and Concubines.

Qu. Was God displeased therewith?

An. Yes.

Qu. How did he shew his displeasure?

An. By a hand writing vpon the wall.

Qu. What was the writing?

An. God hath numbred thy Kingdom, and hath finished it. } *Mene.*

Thou art weighed in the ballance, and found too light. } *Tekel.*

The Kingdom is diuided to the Medes and Persians. } *Peres.*

Qu. Who read it?

An. Daniel.

Qu. What was his reward?

An. A purple robe, a chaine of Gold, and to be made the third Ruler in the Kingdom, chap. 5.

Qu. How long liued Balshazar after this?

An. He was slaine that night.

Qu. Who succeeded him?

An. Darius.

Qu. How old was he when he tooke the kingdom?

An. Threescore and two yeeres old, chap. 5. 31.

Qu. What fauour found Daniel with Darius?

An. He made him one of the three that commanded an hundred and twenty Gouernors, which were set ouer the whole kingdom of Babylon, chap. 6. 2.

Qu. How did his fellow-Officers take it, that hee, being a stranger, should be equall with them in authority?

An. Enuied him.

Qu. Was that all?

An. No: they laid a snare to entrap his life.

Qu. How was that?

An. They caused the King to make a Decree, and scale it, that whosoever did preferre any petition, either to God, or man, for forty dayes, (but to the King) should be cast into the Lyons den.

Qu. How did they know this would entrap Daniel?

An. Because they knew that he was religious, and thrice euery day vsed to pray vnto his God.

Qu. Did Daniel for this decree refrain from prayer?

An. No.

Qu. Why?

An. Because he knew it was better to disobey man then God.

Qu. Where did his enemies espie him at prayer?

An. In the window of his house, which opened toward Ierusalem.

Qu. Did they straight-way attach him?

An. No: they told the King first.

Qu. How did he take it?

An. He was much grieved for Daniel.

Qu. He might then haue pardoned him?

An. He could not because of the law.

Qu. How then?

An. Daniel was attached, and throwne into the Lyons den, and a stone put vpon the mouth of the Caue.

Qu. Where was the King at that time?

An. In presence, and scaled the stone with his Signet, that the Law might be thoroughly executed.

Qu. What said the King to Daniel when he was let downe?

An. He comforted him.

Qu. How?

An. In these words: thy God, whom thou alwayes seruest, euen he will deliuer thee.

Qu. Whither went the King then?

An. To his Palace.

Qu. How did he rest all night?

An. He could not sleepe, chap. 6. 18.

Qu. What did he in the morning?

An. Rose early and came to the caue.

Qu. What said he when he came thither?

An. Cryed aloud, and asked Daniel if his God had deliuered him.

Qu. What answered Daniel?

An. That God had sent an Angell, and stopt the mouthes of the Lyons, chap. 6. 22.

Qu. Was Daniel then taken up?

An. Presently, and his Accusers, their Wines and Children cast downe in his stead.

Qu. How did the Lyons vse them?

An. Tore them in pieces.

Qu. What did this miracle worke in Darius?

An. Two things: great ioy, and a publication of a decree.

Qu. What was the decree?

An. That all Nations should tremble and feare before

before the God of Daniel.

Qu. What was the first vision that Daniel had?

An. The vision of the four beasts.

Qu. What is understood by that?

An. The four Monarchies before spoken of.

Qu. Of the four, which was the worst?

An. The Romans Monarchy.

Qu. Why?

An. Because in it sprang vp the most persecutors of the Church of God, chap. 7. 2 5.

CHAP. 8. to 13.

Question.

What was Daniels second vision?

An. The Ram with two hornes, and the Goate with one.

Qu. What is understood by the Ram with two hornes?

An. Darius, and his two kingdomes of the Medes and Persians.

Qu. What understand you by the Goate with one borne?

An. Alexander, sole King of Macedonia, that slew Darius, and became Monarch of the world.

Qu. Who succeeded Alexander?

An. The Empire was diuided into foure parts, by foure of his Princes: whereof Cassander had Macedonia: Seleucus, Syria: Antigonus, Asia the lesse: and Ptolomeus, Egypt.

Quest. Who succeeded Seleucus?

An. His sonne Antiochus.

Qu. What was he?

An. A great persecutor of the Church, cha. 3. 13.

Qu. How was he put downe?

An. By the hand of God.

Qu. Did Daniel see the end of their captivity?

An. Yes: and was told in a vision, how many yeeres it should be from the building of the Temple to the coming of Christ.

Quest. How many yeeres should that be?

An. Foure hundred thirty foure yeeres.

H O S E A H.

CHAP. 1. to 6.

Question.

When did Hoseah prophesie?

An. In the dayes of Vzziah, Iotham, Ahaz, and Ezekiah, Kings of Iuda: and in the dayes of Ieroboam King of Israel;

chap. 1. 1.

Quest. How long did he prophesie?

An. Seaunteene yeeres.

Quest. Wherein stood his doctrine?

An. In alluring and deterring.

Quest. How did he allure the people?

An. By the sweetnesse of Gods promises.

Quest. What to doe?

An. To obey and loue him.

Quest. How did he deterre them?

An. By threatening Gods plagues to fall vpon them.

Quest. For what?

An. For their vicious and wicked living.

Qu. Was Idolatry vsed in those dayes?

An. Very much.

Qu. Where?

An. In the Synagogue and other places.

Qu. What doth the Prophet call the Synagogue?

An. Diblaim: that is, Rottenesse.

Qu. What doth he call the people?

An. Gomor: that is, Corruption, the daughter of Rottenesse.

Quest. Why doth he use those termes?

An. To shew the filthinesse of their Idolatry, chap. 1.

Quest. What is the fruit of that corruption?

An. Lo-ammi: that is, not my people.

Quest. What is understood by that?

An. That so long as we delight in sinne, we are not Gods people.

Quest. What is the fruit of sinne?

An. Destruction.

Quest. What causeth destruction?

An. Want of knowledge, chap. 4. 6.

Qu. How commeth want of knowledge?

An. By neglecting Gods word.

Qu. What doe we fall into for want of knowledge?

An. Into all manner of sinnes; as swearing, lying, killing, stealing, and whoring, chap. 4. 2-3.

Quest. What is requisite for the preventing of these evils?

An. Instruction.

Quest. From whom?

An. From the learned.

Qu. What will the Lord doe to the Minister that is not able to instruct?

An. Cast him off.

Quest. What to the people that being instructed, doe not follow that?

An. The same, chap. 4. 6.

CHAP. 6. to 14.

Question.

What is the fruit of affliction?

An. It causeth vs to seeke to God, as the wounded to the Physitian.

Quest. Will God be ready to receiue vs?

An. Yes: and to heale vs, as he did hurt vs.

Quest. How must we come vnto the Lord?

An. With obedience in heart towards him, and loue toward our Neighbour, chap. 6. 6.

Qu. How will he entertaine vs?

An. He will be our God, and wee shall be his people, chap. 2. 2 3. He will be ioyned vnto vs as the Bride-groome to his Bride, neuer to be separated, chap. 2. 20.

Quest. But if we keepe aloofe, and come not at him, what will he doe?

An. He will forsake vs, as we forsake him.

Qu. For what doth the Prophet complaine against the King?

An. For sursetting and excesse, chap. 7. 4.

Quest. For what against the people?

An. For flattering the King in his wickednesse, chap. 7. 3.

Quest. For what else?

An. When they cryed, they did not cry to him, chap. 7. 4. When they sought helpe, it was at the hands

hands of men: chap. 7. 11.

Quest. How doth God deale with vs when we flye from him to the helpe of men?

An. Spreads a net before our feet, and intangles vs in our owne deuises, chap. 7. 12.

Qu. Whither did Israel flye for helpe?

An. To Egypt.

Qu. What found they there?

An. Needles in their pleasant places, and thornes in their Tabernacles, chap. 9. 6.

Qu. How were they plagued at home?

An. With famine and slaughter.

Qu. With famine how?

An. The flowre and the Wine-presse did not feede them, and the new Wine failed them, chap.

9. 2.

Qu. With slaughter how?

An. Ephraim (saith the Lord) shall bring forth his children to the murderer, chapter 9. 13. chapter 14. 1.

Qu. Was this the last of their punishments?

An. No: Samaria, the chiefe City of Israel, was destroyed as the same vpon the waters, chap. 10. 7. and the rest of the Cities, the sword fell vpon, and deuoured them, chap. 11. 6.

Qu. What became of the people that suruiued?

An. They were led captiue into Assyria, chapter 11. 5.

Qu. How doth God expresse the terror of his iudgement against the wicked?

An. In comparing himselfe to a whirle-winde, them to chaffe: himselfe to a Lyon, and them to his prey, whom he will scatter and deuoure, chap. 13. 3-7.

Qu. How doth hee expresse his fauour to the goodly?

An. He will say to death, I will be thy death: and to the graue, I will be thy destruction, for their deliuerance, chap. 13. 14.

Qu. How doe the wicked measure the fauour of God?

An. By outward prosperity, chap. 12. 8.

Qu. How doe the goodly measure the fauour of God?

An. By inward graces.

Qu. How might Samaria, and the whole kingdome of Israel haue auoided their ruine?

An. By harkning to the Prophet that told them of it long before.

Qu. Are not we admonished in the like manner in these dayes?

An. Yes.

Qu. By whom?

An. By Gods Preachers.

Qu. What must we learne?

An. By the harmes that fell to Israel, to auoid the like threatened to vs, if we forsake not our wickednesse.

IOEL.

Question.

What doth Joel teach?

An. Repentance.

Qu. How?

An. By telling Iuda of her great plague that was fallen vpon them for their sinne.

Qu. What was the plague?

AMOS.

An. Famine.

Qu. In what manner?

An. Their corne and fruit-trees were destroyed.

Qu. How?

An. By Caterpillers, and other cankerous wormes, chap. 1. 4.

Quest. What was the efficient cause of this plague?

An. Drunkenesse and surfetting, chap. 1. 5.

Qu. What was the effect?

An. Men howled, and Cattell pined, chap. 1. 10. 18.

Qu. What is the means to auoide such and the like plagues?

An. Repentance and prayer, chap. 1. 14.

Qu. But Iuda was reformed by this plague, what other doth Ioel prophesie shall fall vpon them?

An. The Sword.

Qu. By whose prettise?

An. The King of the Assyrians.

Qu. What kinde of fellow doth he describe him to be?

An. One, before whose face should stand terror, and behinde his backe destruction, chapter 2. 3. 6.

Qu. How doth hee teach them to auoide this plague?

An. By repentance likewise and prayer.

Qu. What doth the Lord promise if wee doe repent?

Ans. For scarcety, abundance: I will send you corne, and wine, and oyle, (saith the Lord) and you shall be satisfied, chap. 2. 19. And for warre, peace: I will remoue farre from you your enemies, chap. 2. 20.

Qu. What doth he promise beside?

An. Increase of spirituall grace, and the confuson of them that were their enemies, chap. 3. 17. 18.

AMOS.

Question.

Of what birth was Amos?

An. A poore heard-mans Sonne.

Qu. Where was he borne?

An. At Texoa, a poore Towne, fixe miles from Ierusalem.

Qu. In whose dayes did he prophesie?

An. In the dayes of Vzziah King of Iuda, and Ieroboam King of Israel.

Qu. How doth he procure authority to his doctrine, considering he was of so base parentage?

An. By saying that his words are the words of God, chap. 3. 3.

Qu. Against whom doth he first prophesie?

An. Against Damascus, the Philistines, Tyre, the Idumeans, Ammonites, and Moabites.

Qu. What was his purpose in that?

An. To shew, if God punished the sinnes of such as scarce had any knowledge of him, much more would he afflikt the Iewes, whom he had from age to age nurled vp in his discipline.

Qu. Against whom doth he next prophesie?

An. Against the Kingdomes of Israel and Iuda.

Qu. What sinnes of theirs doth he finde out?

An. Cruelty, presumption, security, and lacke of pity,

pitty, hoarding vp of corne, and couetousnesse.

Qu. How were they cruell?

An. They turned iudgement into wormewood: that is, in stead of equity they executed oppression, chap. 5. 7.

Qu. What was their punishment for that sinne?

An. They should build houses and not dwell in them, and plant Vineyards, and not eate the grapes thereof, chap. 5. 11.

Qu. Why?

An. Because the foundation was laid by the ruine of the poore.

Qu. How were they presumptuous?

An. Notwithstanding Gods threatnings, they still thought themselues innocent.

Qu. How doth he reprove that sinne?

An. By asking a question.

Qu. What is the question?

An. Can a trumpet be blowne in the City, and the people not be afraid? That is, can God by his Prophets cry out against sin, and the people thinke there is no sinnes? chap. 3. 6.

Qu. How were they secure?

An. They stretch themselues vpon beds of Iuory, eate the Lambes of the flocke, had Musicke, drunke Wine in boles, but no man pittied the poore, chap. 6. 4. 5. 6.

Qu. What is the punishment for such people?

An. Their feasts shall be turned to mourning; their songs to lamentation; and their ease to vnrest, chap. 8. 10. 12.

Qu. How were they covetous?

An. They swallowed vp the poore, chap. 8. 4.

Qu. How was that?

An. By hoarding vp things necessary for food and cloathing, and so procuring a dearth, that they might sell deare, euen the very refuse of their marchandize, and make their great measure small, and their waight little, chap. 8. 5. 6.

Qu. What hath the Lord sworne he will doe to such people?

An. He hath sworne by the excellency of Iacob, that he will neuer forget any of their workes, chap. 8. 7. Though they dig into hell, thence hee will fetch them: though they climbe vp to heauen, from thence he will bring them: though they sinke into the bottom of the sea, there hee will command the Serpent to bite them, and though they goe into captiuitie, hee will follow them with the sword, and set his face against them, there shall be no way for them to escape, chap. 9. 2. 3. 4.

OBADIAH.

Question.

VV *What sinne hath Obadiah complained of?*

An. The lacke of charity.

Qu. In whom?

An. In brother toward brother.

Qu. Who were they?

An. The Edomites against the Israelites.

Qu. How were they brothers?

An. The Edomites came of Esau, and the Israelites of Iacob.

Qu. What wrong did the Edomites do the Israelites?

An. Ioynd with their enemies, reioyced at their

destruction, and holpe to beare away the spoyle, chap. 1. 11. 12. 13.

Qu. How did God punish them?

An. He made the house of Iacob a fire, and the house of Ioseph a flame, and set the Edomites betwene them, as stubble, to be deuoured, chap. 1. 18.

IONAH.

Question.

W *Hither was Ionah sent?*

An. To Niniueh, the chiefe City of the Assyrians.

Qu. What to doe?

An. To preach.

Qu. Did he obey the Commandment of God?

An. No: he broke it.

Qu. How?

An. He went another way.

Qu. Whither?

An. To Tharthish.

Quest. What moued him so to doe?

Ans. His owne reason.

Quest. Why?

Ans. Because he thought, if the Iewes repented not by his doctrine, much lesse would the Hea-

Quest. How did he for a passage?

Ans. Hired a ship, and paid his fare.

Quest. When he was at Sea what happened?

Ans. A tempest.

Quest. Who caused that tempest?

Ans. God.

Quest. To what end?

Ans. To checke the disobedience of Ionah.

Qu. What did Ionah during the tempest?

An. Sleepe.

Quest. What did the Mariners?

Ans. Studied to finde the cause of this disturbance.

Quest. After what manner?

Ans. By casting lots.

Quest. To whom fell the lot?

Ans. To Ionah.

Quest. What did the Mariners with Ionah?

Ans. Threw him into the Sea.

Quest. Was he drowned?

Ans. No: though his sinne deserved it, yet God preserved him.

Quest. How?

Ans. He sent a Whale that swallowed him.

Qu. What followed?

An. The tempest ceased, and the Mariners glorified God.

Qu. But what did Ionah being in the fishes belly?

An. Thought vpon his sinne, and cryed to the Lord.

Qu. How did the Lord deliuer him?

An. Caused the fish to cast him vp vpon dry land.

Qu. How long had he bene in the fishes belly?

An. Three dayes and three nights.

Qu. And what followed then?

An. The Lord spake to Ionah the second time, and bad him arise and goe to Niniueh, and preach repentance.

Qu. Did he now obey?

D 3

An. Ye

An. Yes, and cryed in the streets; Yet forty dayes, and Ninieue shall be ouerthrowne.

Qu. How did the people entertaine his doctrine?

An. With feare and trembling.

Qu. What did they?

An. Proclaimed a fast, from the greatest to the smallest: the King himselfe rose from his throne, cast off his robe, and put on sack-cloth, commanding all his subjects to doe the like, and that neither man nor beast should taste foode, till they had cryed to the Lord for mercy.

Qu. When the Lord saw their repentance, what did he?

An. Turned away his wrath, & saved their City.

Qu. How did Jonah take their deliuerance?

An. He was angry.

Qu. Why?

An. Because being a Prophet, he should be found false of his word; and therefore began to vp-braid God.

Qu. In what manner?

An. O Lord (said he) was not this my saying, when I was yet in my Countrey, that thou art a gracious God, mercifull, and slow to anger, and repentest thee of euill; for which cause I fled to Tarshish? Therefore I beseech thee take my life, rather then let me liue in infamy.

Qu. Whither went he then?

An. Out of the City, to see if after forty dayes, the Lord would destroy the City.

Qu. On which side of the City sat he?

An. On the East-side.

Qu. How was he covered?

An. He built him a booth.

Qu. What did God cause to grow ouer him to shadow him?

An. A Gourd.

Qu. What became of the Gourd?

An. The next morning a worme stricke it, and it withered.

Qu. Did Jonah suffer any inconuenience by that?

An. The Easterne winde and Sunne-beames beat vpon Ionahs head, and made him faint, so that hee was grieved for the losse of the Gourd.

Qu. What said the Lord to him then?

An. Hast thou pittie (said he) on the Gourd, for which thou hast not laboured, nor madest it grow, which came vp in a night, and perished in a night? and wouldest thou not haue mee pittie Ninieue, wherein there are sixe-score thousand persons that cannot discern the right hand from the left, and also much cattell?

Qu. What learne we by this?

An. That we must not measure the prouidence and mercy of God, after the square of our humane affection.

Qu. What was the small cause of sending Jonah to Ninieue?

An. By the sodaine repentance of these heathen people, to reprove the obduracy and hardnesse of heart of his owne Children, that many yeares were called vpon.

MICHAH.

Question.

What sinnes doth Michah reprove?

An. The contempt of Gods Word.

Qu. How did the Iewes conserne the Word?

An. In forbidding the Prophets to prophesie.

Qu. What persons did he reprove?

An. The Princes.

Qu. For what did he reprove them?

An. For selling Iustice for money, and eating the flesh of the people, slaying off their skins, breaking their bones, and chopping their flesh to pieces. chap. 3. 1. 3.

Qu. What is understood by that?

An. Their pillling and polling the common-wealth.

Qu. What else did he reprove?

An. The Prelates for their couctousnesse and Symony, chap. 3. 11.

Qu. And whom else?

An. The rich Merchant.

Qu. For what?

An. Because he is full of lyes and deceit, chap. 6. 12.

Qu. What are the vertues he commended?

An. Silence and patience, chap. 7. 5. 9.

NAHVM.

Question.

What doth Nahum teach?

An. That it is dangerous to resolute to liue in the feare of God, and fall from it againe.

Quest. By what example?

Ans. By the example of the Ninuites.

Quest. Did they so?

Ans. They quickly forgot the preaching of Ionah, and the mercy was shewed them at that time, and returned againe to their former iniquity, for which Nahum prophesies their destruction.

Quest. And were they then destroyed?

Ans. Yes.

Quest. By whom?

An. By the Chaldeans.

HABAKKVK.

Question.

What did Habakkuk preach against?

Ans. The pride and tyranny of the Chaldeans, that were putt vp with their spoyles and victories.

Qu. What doth he compare the men of this world vnto?

Ans. To fishes.

Quest. What is his reason?

Ans. Because as amongst Fishes, the great deuoure the small, so it is amongst men, chap. 1. 14.

Quest. How loathsome is tyranny and pride?

Ans. So loathsome that the very stones of the wall shall cry out against it, chap. 2. 11.

Quest. What did he prophesie should be the end of the Chaldeans?

An. Ruine and destruction.

Quest. By whom?

An. By the Medes and Persians, chap. 2. 8.

ZEPHANIAH.

Question.

When prophesied Zephaniah?

An. In the dayes of Iosiah King of Iuda.

Qu. How did he terrifie the wicked?

An. By foretelling them of their vtter destruction, and carrying into captiuitie.

Qu. How did he comfort the goodly?

An. By prophesying their returne and happinesse, and the reuenge God would take vpon their enemies.

HAGGAI.

Question.

Which are the three last Prophets?

An. Haggai, Zachariah, Malachy.

Qu. When were these sent?

An. After the seauenty yeeres of the captiuitie were expired.

Qu. For what cause?

An. To comfort the people, and to encourage them to haste the building of the Temple.

Qu. Were they slacke in that businesse?

An. Yes, preferring their owne priuate gaine, in toyling for wealth, and building themselves faire houses, before the glory of God.

Qu. What was the reason?

An. They had no reason at all, yet as corrupt men that neuer want policy to excuse their vile disposition, pretended the time was not yet come, chap. 1. 2.

Qu. Who reprov'd them?

An. God first, and Haggai afterward.

Quest. How did God reprove them?

An. By sending a famine amongst them.

Quest. How did the Prophet reprove them?

An. By rebuking them in these words: Is it time for your selues to dwell in the seeled houses, and not to build the house of the Lord?

Quest. Were they upon this converted?

An. Yes.

Quest. What was the signe of their repentance?

An. Feare before the Lord, chap. 1. 12.

Quest. How did the Lord comfort them?

An. Sent his Spirit vpon them; saying, Bring wood, and build this house, and I will be fauourable vnto it, chap. 1. 8.

Qu. Who were the chiefe of the people in this worke?

An. Zerubbabel the Sonne of Shealtiel, and Iehoshua the Sonne of Iehosadak, the high Priest.

Quest. What was the promise of God vnto them?

An. That although this house seemed nothing like so sumptuous and beautifull as that which Salomon built: yet if they would haue patience, the time should come, that he would make it far more glorious.

Quest. How is that to be understood?

An. Not of the materiall Temple, built with wood and stone; but of the spirituall, which should be erected by the comming of Christ, chap. 2. 20.

Quest. What saith the Lord here of their sacrifices?

An. That they were vncleane?

Quest. How?

An. Not in the things themselves, but because the persons that offered them were vncleane.

Qu. What learn we by that?

An. Neither to offer prayer nor thanksgiving to the Lord, but with a pure heart: for the intent of the heart, and not the word of the mouth iustifyeth.

ZACHARIAH.

Question.

Whose Sonne was Zachariah?

An. The Sonne of Barachiah.

Qu. Why was he sent?

An. To instruct and comfort the people.

Qu. How did he instruct them?

An. That they should auoid the wickednesse of their fathers.

Qu. How did he comfort them?

An. By telling that G O D would be mercifull vnto them, assist them in their worke, chap. 1. 13. Put backe their enemies, chap. 1. 5. Fill them with all plenty of graces, chap. 1. 17. Be a wall of fire about his Church, and a continuall light in the midst thereof, chap. 2. 5.

And that Zerubbabel as he had begun, so should he finish the Temple, against all hindrance: whatsoever, chap. 4. 9.

Qu. If they did serue the Lord, vpon whom would he turne their affliction?

An. Vpon their enemies.

Qu. How should their zeale to Gods seruice be manifested?

An. By their workes, chap. 1. 3.

Qu. What should be their best cloathing?

An. Not silkes, nor precious stones, but righteousness through Christ, chap. 3. 4.

Qu. What doth he prophesie of Christ?

An. That he should be both King and Priest, by the crownes that were set vpon the head of Iehoshua, chap. 6. 11.

Qu. Why should those titles be attributed vnto him?

An. To signifie, all power was giuen vnto him, spirituall and temporall.

Qu. In what sort was Christ promised to come?

An. Humbly, and in great pouerty, riding vpon an Asse, chap. 9.

Qu. And why?

An. Because the Prophets had set forth his Kingdome without Maiefty and power: yet that his dominion should stretch from Sea to Sea, chap. 9. 10.

Qu. But wherein was the error?

An. In their grosse and earthly imagination, hauing the eyes of their mindes fixt vpon the transitory pompe of this world, and not vpon the true and spirituall glory of authority.

Qu. After the Iewes returne, and reedifying of the Temple, were they at peace?

An. No: they had many afflictions and temptations, for the tryall of their patience, and approuing of their faith: onely such as beleued, had the peace of conscience.

MALACHIE.

Question.

VV *Has was the first sinne Malachy reproveth?*

An. Obstinat Hypocrisie.

Qu. Wherein?

An. In that the Iewes were manifest offenders, and yet seemed to iustifie themselves; chap. 1. 6.

Qu. If we make God our Father, what doth he require of us?

An. Honour.

Qu. If we make him our Lord, what?

An. Feare, chap. 1. 6.

Qu. What is the second sinne Malachy reproveth?

An. Carelesnesse in the Priests, that thought any Sacrifice was sufficient, and did not examine whether it were according to the Law, or no, chap. 1. 8.

Qu. What was required in the Priest?

An. A care in his heart to serve God aright, and his lips to be a treasure of knowledge to instruct the people, chap. 2. 17.

Qu. What is the third sinne the Prophet reproveth?

An. Their marrying Wiues of a strange Religion.

Qu. What is the punishment for that sinne?

An. The Lord will cut him off that doth (a) chap. 1. 11. 12.

Qu. What is the fourth sinne?

An. Breach of Wedlocke, chap. 2. 14.

Qu. What is the fifth?

An. Their distrust, saying, it was in vain to serve God, seeing the proud prospered and they were crost, chap. 3. 14. 15.

Qu. From whence proceeded that sinne?

An. From want of patience, and submitting to Gods pleasure: for if they saw not Gods helpe euer present to defend them, they would straightway murmur, which was a signe also of ingratitude.

Qu. How?

An. In that they forgot their former delinquance.

Qu. Who should be the next Prophet to succede them?

An. Iohn Baptist.

Qu. Wherein should his office consist?

An. In ioyning the people together in one vni-ty of Faith, and pronouncing Gods iudgements against such as should refuse to receiue Christ, chap. 4. 5.

Qu. Who should be the last?

An. Christ Iesus, the true Sunne of righteousness, whose comfortable beames of mercy shine vpon our Soules to eternall happinesse, *Amen.*



The Doctrine of the New Testament.

Except we abide in Christ, we can doe no good thing. I O H N 15. 16.

THE INDUCTION.



Question.

Has doth the New Testament include?

An. The Gospell.

Qu. What is the Gospell?

An. A message of glad tidings.

Qu. What doth it principally containe?

An. The History of Christ.

Qu. Vpon how many points stands the History of Christ?

An. Vpon five.

Qu. Which be they?

An. Vpon his Birth, his Life, his Death, his Resurrection and Ascension.

Qu. What doth his birth teach vs?

An. That he is the Day-star of mercy, risen to conduct vs out of the darknesse of death, and to guide our feete into the way of peace, Luke 1.78.

Qu. What doth his death teach vs?

An. All vertues requisite for a true Christian, he being the Way, the Truth, & the Life, Ioh. 14.6.

Qu. What doth his death teach vs?

An. That our debt is paid, and the rigor of the Law is satisfied, due to vs for our sinne, wherein consisteth our redemption, Mat. 20.28. Galath. 4.5. Hebr. 6.10.

Quest. What doth his Resurrection teach vs?

An. The conquest ouer Death, Sinne, and Hell, wherein standeth our Iustification, Rom. 4.25.

Quest. What doth his Ascension teach vs?

An. That our passage into Paradise is by him made open, which before (through sinne) was shut vp against vs, to the intent that where he is, we may also be, Iohn 14.2.3. and 14.26.

Quest. What doth Christ require of vs for all these benefits?

Ans. Two things.

Quest. Which be those?

Ans. Faith and Obedience.

Quest. What is Faith?

Ans. An assured beliefe of all his words and deedes.

Qu. What is Obedience?

An. A constant iudgement to performe all that he hath commanded, Mat. 28.30.

Quest. How doth the old and New Testament agree?

An. In this: that they both teach to know one God, imbrace one Faith, and erect one Church.

Qu. How doe they differ?

An. Foure manner of wayes.

Qu. Which be they?

An. First, touching the publication: Secondly, their effect and fruit: Thirdly, their ceremonies: and fourthly, their teachers.

Qu. How doe they differ touching their publication?

An. The Law was publisht with horror, the Gospell with ioy.

Qu. How doe they differ touching their fruit?

An. The fruit of the Law is death, Deut. 27.26. The fruit of the Gospell, life, Iohn 17.3.

Qu. How touching their Ceremonies?

An. In the Law, their Altar was made of stone: in the Gospell, our Altar is Christ Iesus, Heb. 13.10. In the Law, they did sacrifice Calues: in the Gospell, our sacrifice must be the calues of our lips, Prayer and Thanksgiuing, Hebr. 13.15. In the Law, they did circumsise the fore-skin: in the Gospell, we must circumsise and cut off the lewd affections of our hearts, Rom. 2.29. In the Law, their Passeouer was a Lambe of the flocke, Exod. 12.4. in the Gospell, our Passeouer is the Lambe Christ Iesus, 1 Cor. 5.7. In the Law, the Passeouer was but the shadow of the thing: in the Gospell, the Passeouer is the Gospell it selfe.

Qu. How doe they differ touching their Teachers?

An. The publiher of the Law was man, Moses: the publiher of the Gospell, God and man, Christ. The teachers of the Law fore-told the coming of

of Christ in the flesh, Esay 7. 14. the teachers of the Gospell fore-tell his comming in glory, Mat. 24. 30. 31. and 25. 31. The teachers of the Law led forth the Children of God to Canaan, Iosh. 12. 6. the teachers of the Gospell doe direct them to heaven, Mat. 5. 3. 8. 10. They deliuered them from the hands of humane Tyrants, Exod. 12. 31. Indg. 16. 30. Christ in the Gospell sets vs free from the hands of the spirituall Tyrant the Diuell, chap. 15. 54.

Qu. How many are the Writers of the Gospell?

An. Foure.

Qu. Which be they?

An. Matthew, Marke, Luke, and Iohn.

Qu. Is the subject of these holy Writers all one?

An. Yes.

Quest. What Method shall we then use to draw particular points of Doctrine from each of them, and not iterate any thing?

An. Diuide the whole History of Christ into foure parts, and euery part into foure branches.

Qu. Content. What are the foure branches I shall dispute with you vpon, in the Gospell after Matthew?

An. These: Christ his birth, his persecution, Baptisme, and election of his Apostles.

The doctrine out of the Gospell after

MATTHEVV.

Question.

What was Matthew by profession?

An. A Publicane.

Quest. What were the Publicanes?

An. Those kinde of Iewes which in the name of the Romanes did gather vp the taxes and tallages imposed vpon the people.

Quest. How came he to be an Apostle?

An. Christ called him as he was sitting at the receipt of custome, who presently, notwithstanding the scandals and bad reports which the Iewes had giuen out of Christ, and that he himselfe was exceeding rich, left all, and followed him.

Qu. What doth Matthew first set downe?

An. The comming of Christ into the world.

Quest. How is that?

An. Two manner of wayes.

Qu. Which be they?

An. Once in the flesh, many times in the spirit.

Quest. How comes he in spirit?

An. Two manner of wayes, by grace to inspire vs, as when the spirit of God fell vpon the 70. Elders, Numb. 11. 25. 26. And vpon the Apostles, Acts 2. 3. 4. Or by faith, to assure, as Saint Paul saith: The same spirit beareth witness with our spirit, that wee are the children of God, Rom. 8. 15. 16.

Qu. By what example doe we learne Christs comming in the spirit?

An. By the example of Gods appearance to Elisha,

Quest. How was that?

An. First, came a mighty winde, and tore the Rockes, but God was not there: then rose an earthquake, but God was not there: then came a fire, but God was not there: at last, came a soft and still winde, and God was there, 1 Kings 19. 11. 12.

Quest. Doth Christs spirit after the same manner descend into vs?

An. Yes.

Qu. How?

An. First, there comes the breath of his threatening voyce, to breake our stony hearts: then, an earthquake, that is, trembling at his iudgements: thirdly, a fire, to try if we repent aright: last of all, a soft voyce of happy tidings, which is the Lambe Christ Iesus.

Quest. How was his comming in the flesh?

An. He was conceived by the holy Ghost, and borne of the Virgin Mary, Mat. 1. 18.

Qu. Is this all the times he shall come in the flesh?

An. No: he shall come at the latter day.

Qu. In what manner?

An. With power, and great glory, Mat. 21. 30.

Quest. What to doe?

An. To iudge the world with righteousness, and the people with equity: that is, to giue to euery one according to their deedes, Mat. 16. 27.

Qu. Why did Christ take vpon him our flesh?

An. To satisfie for our finnes.

Qu. How?

An. In suffering, vnderneath the iustice of God, what we had deserued.

Qu. What was the first euill Christ suffered?

An. Persecution.

Qu. When?

An. As soone as he was borne.

Qu. By whom?

An. By Herod King of the Iewes.

Qu. What learns we by this?

An. That a Christian life in this world, from the day of our birth, to the houre of our death, is nothing but crosses and afflictions.

Qu. How came Herod to be King?

An. He bought it of Caesar for a great summe of money.

Quest. How did he behaue himselfe in the Kingdome?

An. Like a bloody Tyrant: hee slew all that were of the Linage of King Dauid, and burnt their Pedigrees, because he feared to be driuen from his seate and authority by one which he heard should spring of that Family: and therefore likewise, he slew his Sister and her Husband that was a Iew, and put to death his owne Sonne, which he had begot vpon a Iewish woman.

Quest. How long was it ere he could seate himselfe in the Kingdome?

An. Thirty yeares, continually making warre vpon the Iewes: so hardly did they endure the gouernment of a stranger.

Quest. Why was Ierusalem troubled, when newes was brought of the birth of a new King, which was Christ, knowing they were weary of the gouernment of Herod?

An. First, to flatter him, because they would seeme to be affected as he was, for he was greatly troubled, Mat. 2. 3. And secondly, because there would arise a new occasion of bloudshed, by the contention of these two Kings.

Quest. What was the end of Herods malice towards Christ?

An. As it is of all persecutors of Gods people, his owne ruine: for Christ was deliuered from his rage, Mat. 2. 13.

Qu. Did his rage so end?

An. No: when he saw himselfe mocked of the wise men, that promised to bring him word where Christ was, hee most cruelly slaughtered all the young

young children of Bethlehem, and the coasts thereabouts, thinking so to be sure of his destruction, Mat. 2.16.

Qu. What doe we learne of that massacre of so many innocents, Christ onely referred?

An. That tyranny may destroy the body of Religion, but not the soule.

Qu. Was that no fault in the Wise-men to breake promise with Herod?

An. No: it is lawfull to breake promise in any thing, wherein the honour and seruice of God may be hindered.

Qu. How was Christ preserved?

An. By flight into Egypt.

Qu. Why did Christ being God, giue place to the fury of Herod?

An. To shew that it is lawfull for vs to flye from persecution, and save our liues; so it may be done without scandall to the Gospell, Mat. 10.24.

Qu. Why did he flye into Egypt, rather then into any other Countrey?

An. For two causes: first, that the Scriptures might be fulfilled, according to the Prophet Osa, *Out of Egypt haue I called my Sonne*: and secondly, to shew that he would forsake the Iewes for their ingratitude, and receive the Gentiles.

Quest. Wherein consisted their ingratitude?

Ans. In slaying the Prophets and men of God, which were sent vnto them for their soules health, Mat. 23.37.

Quest. How doth Christ prophesie their ingratitude should be punished?

Ans. By threatening vnto them a spirituall and corporall plague.

Quest. What is their spirituall plague?

An. Famine of the Word, and scarcety of Teachers.

Quest. What was their corporall plague?

An. Ruine of their City, desolation of their Temple, and a generall dissipation and scattering of their whole Nation: at whose hands shall be required the blood of all the Saints from Abel to Zachariah the Sonne of Barachiah, whom they slew betwene the Temple and the Altar.

Qu. How many were the benefites of God, bestowed vpon the Iewes?

An. Innumerable; but these especially, he saved Noah from the flood: Abraham from the Chaldeans: he brought them afterward out of Egypt through the red Sea: he fed them in the Wilderness with meate from Heauen, and water from the Rocke: forty yeeres space their garments neuer waxed old: hee led them dry-shod ouer Iordan: hee gaue them possession of one and thirty kingdoms: he instructed them in his true Seruice: hee built them a Temple: hee supplied them daily with Prophets to be their guides: and finally, sent his onely begotten Sonne amongst them to be a Physitian both of their bodies and soules, whom they most cruelly put to death.

Qu. What did first make known the birth of Christ?

An. A Starre, Mat. 2.2.

Qu. How did that Starre differ from other Stars?

An. In three respects: First, as touching the place, being lower fixed then other Starres. Secondly, as touching the motion, moving directly forward, and not circularly. And thirdly, as touching the time, it shone as well by day as by night.

Qu. To whom did the Starre appeare?

An. To the Wise-men of the East, to conduct

them where Christ was borne.

Qu. What is signified by that Starre?

An. The Spirit of God, which must illuminate our hearts: or we shall neuer finde the way to come vnto Christ.

Qu. When the Wise-men found Christ, what did they?

An. As all men must doe, when they haue once got the knowledge of him.

Qu. What is that?

An. Acknowledge our loue and seruice to him by our externall oblations.

Qu. What were their oblations?

An. Gold, Frankincense, and Myrrhe: Gold, as he was a King: Frankincense, as he was a Priest: and Myrrhe, as he was a Prophet, Mat. 2.11.

Qu. But instead of these three things, what doe we Christians learne to offer vnto him?

An. For Gold, purity of life: for Frankincense, Prayer and Thanksgiuing: and for Myrrhe, patience in aduersity.

Qu. In the eleuenth Chapter of this Gospell, Christ saith, I thanke thee Father, that thou hast hid the knowledge of thy will from the wise and prudent, and hast shewed it vnto Babes: yet here he saith, the Wise-men came to worship him. What difference is there betwixt the Wise-men he speaketh of there, and those mentioned here?

An. By the Wise-men there, he vnderstandeth such as arrogantly depend vpon their owne knowledge, and measure all things by humane reason: by Wise-men in this place, hee vnderstands such Wise-men, as in things that belong to the honour of God and our iustification, reiect the power and wisdom of man, and cleane onely to the grace of God through Christ, and the sincerity of his word. In which sense they are called Babes, Mat. 11. ver. 25.

Qu. In professing of Christ, what comfort haue we?

An. A three-fold comfort: first, we know he is our Lord, and can and will defend vs from all our enemies, Mat. 28. 18. 20. Secondly, hee is our Teacher, and will instruct vs in all things necessary to saluation. And thirdly, our spirituall Physitian that calls vpon him to comfort and heale our afflicted consciences, Mat. 11. 28.

Qu. Where is the end of the old Testament, and beginning of the New?

An. In the Baptisme of Christ, for by that God doth, as it were, point vnto vs, and shew that he is the true Messias, and Saniour.

Qu. By what signe?

An. By the visible appearing of the holy Ghost, and the voyce that was heard; This is my dearly beloued Sonne, in whom I am well pleased, Mat. 3. 17.

Qu. How many things are required in Baptisme?

An. Three: the visible element (which is Water) the Word, and a Promise of grace.

Qu. What is the difference betwene the Baptisme of Iohn, and the Baptisme of Christ?

An. Iohn did Baptize with Water, to repentance: but Christ did Baptize with fire; that is, by his holy Spirit, working in our hearts, to the remission of sinnes.

Qu. Why is Iohn said to prepare the way of the Lord?

An. Because his doctrine was Repentance, and no man can come vnto Christ except hee first confesse the damnable state he is in through sinne, and

he heartily sorry for the sin, faithfully beleenuing
only by the merits of Christ, delivered from
thence.

Qu. Who did Christ first call to his service?

An. Poore Fishermen.

Qu. What doe we learne by their calling?

An. Two things.

Qu. Which be they?

An. First, an example of charity in Christ, that
of his meere mercy and grace choise such poore and
simple men to be the chiefe Pastors and pillars of
his Church. Secondly, an example of faith and
obedience in them, who no sooner were called, but
straight-way left all they had, and followed Christ,
Mat. 4. 22.

Qu. How did they follow Christ?

An. Not as many Christians now adayes doe,
in outward shew and seeming holinesse: but with
that resolution, that they willingly vnder-went po-
uerty, scorn, slander, & death it selfe, to shew them-
selves worthy schollers of so worthy a Maister. Be-
sides, they were but once called vpon, and they
came; but we are many times called vpon, and yet
we come not.

Quest. How led Christ his Disciples?

An. Two manner of wayes: bodily and spi-
ritually.

Qu. How did he lead them bodily?

An. By inuiring his body to trauell by Sea, by
Land, in City, Field, Mountaine, and Valley, for the
publishing of the Gospell, and worke of their Sal-
uation.

Quest. How did he lead them spiritually?

An. By manifesting vnto them great signes and
arguments of humility, patience, loue, fortitude, and
all other Vertues of the minde: so that what hee
was, such he would haue them, and all that insist
vpon his holy name to be.

*Qu. Why did not Christ chuse his Disciples amongst
the mighty, learned, and rich men of the world?*

An. Because the mighty stand vpon their repu-
tation; the learned are obstinate in their opinion,
and the rich enthrald with couetousnesse.

*Qu. Was there none then of this sort came when
Christ called them?*

An. Yes: but they were very few, as of rich
men, Zacheus and Matthew: of Gentlemen, the Cen-
turion, and Ioseph of Arimathea: and of learned,
Nicomachus, Gamaliel, Saul.

Quest. Did these men leaue all and follow Christ?

An. They did.

*Qu. How then had Matthew a house to banquet
Christ in afterward? Mat. 9. 10.*

An. To forsake all, is vnderstood, not cleane to
depart from all which they had, but to make no
reckoning of their goods, other then they might
serue to the glory of God, and the reliefe of his
poore distressed members.

*Quest. Why doth Christ call his Apostles and Mi-
nisters the Salt of the earth? Mat. 5. 13.*

An. Because, as the property of Salt is to bite,
purge, and preserue: so their doctrine ought to testi-
fie, reprove and instruct.

Qu. Why were they called the light of the World?

An. Because in doctrine and conuersation, they
must be as shining and glorious guides to the
darke mindes of the ignorant.

Qu. What is the end thereof?

An. The glory of God.

Quest. Is it not then enough for them to preach the

Gospell openly, and with boldnesse of heart?

An. No: they must likewise bring forth fruit
of good life by their deeds of charity, Mat. 5. 16.

*Quest. In how many things consisteth the testimony
of a good life?*

An. In three things.

Quest. Which be they?

An. In holinesse, which belongeth to God: in
righteousnesse, which belongeth to our neighbour:
and in sobernesse, that belongeth to our selues.

*Qu. For how many causes are we bound to serue
God?*

An. For three causes: *Iure creationis*, because he
created vs: *Iure redemptionis*, because he redeemed
vs: *Iure amoris*, because he loued vs.

Doctrine out of the Gospell after

MARKE.

Question.

What was Marke?

An. A Disciple of Peters, of whom he had
learned the acts of Christ.

*Qu. What are the branches to be handled in his
Gospell?*

An. The tempting of Christ, his fasting, prayer,
and miracles.

Quest. When was Christ tempted?

An. As soone as hee had receined Baptisme.
Whereby we learne, that the Spirit of God begins
no sooner to worke, but is soone crost and ouer-
thwarted by the spirit of the Diuell, chap. 1. 12.

*Quest. What is the difference betwene these two
spirits?*

An. The Spirit of God is louing, gentle, meeke,
not forcing, nor threatening: the spirit of the Di-
uell is subtil, cruell, false, and full of terror. Be-
twene these two spirits, the spirit of man is conti-
nually tossed, the one working to our saluation, the
other to our damnation.

Qu. Who tempted Christ?

An. Two sorts of creatures.

Qu. Which be they?

An. The Diuell and the Iewes.

*Qu. From whence fetcheth the Diuell his argu-
ments wherewith he tempest?*

An. From three things, either from the wit and
reason of man, the customes of the world, or from
the corrupting and wresting of the Scriptures, as
in this place it appears.

Qu. What doth the Diuell tempt vnto?

An. Sinne.

Quest. What is the nature of sinne?

An. To destroy.

Quest. What followes sinne?

An. A two-fold iudgement: the one inward, as
torment of conscience, and decay of gifts: the o-
ther outward, as contempt and reproach of the
world.

Quest. How many kindes of temptations are there?

An. Two.

Quest. Which be they?

An. Bad, which proceede from the Diuell and
his instruments; and good, which proceede from
God.

Quest. How doth God use to tempt?

An. Two manner of wayes: by tryals on the
right hand, and by tryals on the left.

Qu. How

Qu. How doth he tempt vs by tryals on the right hand?

An. By offering vs temporall blessings, as wealth, promotion, and such like; to see if we will lay hold on them iustly, or after an indirect or sinfull manner. Or by bestowing vpon vs temporall blessings, to try if we will dispose of them according as he hath commanded, and as his vpright Alimners.

Qu. How doth he tempt vs by tryals on the left?

An. By suffering heresies to rise vp amongst vs, to see if they can seduce vs: or by common corruption of manners, when many slanders, scandals and iniuries are offered, to proue our constancy, patience and loue.

Qu. How did the Jewes tempt Christ?

An. By friuolous questions to intrap his life, as whether it were lawfull to giue tribute to Caesar or not, chap. 13. 14.

Qu. What is our comfort in temptation?

An. That if wee abide faithfull and constant, God at the last will send his Angels to deliuer vs, as he did vnto our Sauour, chap. 13.

Qu. Why doth God suffer vs to be tempted?

An. For sue especiall reasons.

Quest. Which be they?

Ans. First, to try whether wee be faithfull: secondly, to make vs seeke vnto him for helpe: thirdly, the better to manifest his power and loue in deliuering vs: fourthly, to create in our hearts a thankfulness for our deliuerance: and fifthly, that we may be made like vnto our Sauour Christ.

Quest. Is it in the Diuels power so tempt vs when he pleaseth?

Ans. No: he cannot doe it; by the example, where the vnclane Spirit which Christ had cast out of the man in the Countie of the Gadarens, could not enter so much as into the Heard of Swine, before hee had asked leaue of Christ, chap. 5. 12.

Quest. What doth this inferre?

Ans. That we ought alwayes to pray, that we be not led into euill temptation.

Qu. After Christ was deliuered from the temptation of the Diuell, what did he?

An. As we ought to doe in the like case, most chearefully endeououred to performe the will of his Father.

Qu. What may we therefore liken the temptation of the Diuell vnto?

An. A blow, or wound, which dismaies not the good Christian, but rather stirs him vp more forcibly to withstand the assault of his enemy.

Qu. What opportunity did the Diuell watch to assault Christ?

An. When he was alone in the Wildernesse, and oppressed with long fasting.

Qu. How long had he fasted?

An. Forty dayes, and forty nights.

Qu. What company had he?

An. None but the wilde beasts.

Qu. What may we understand by the Wildernesse?

An. The world.

Qu. What by the wilde beasts?

An. Inward and outward dangers thereof.

Qu. Inward dangers of what?

An. Of ones owne rude and vtamed affections.

Qu. Outward dangers of what?

An. Of the vanities whereby wee continually fall.

Qu. What is a good remedy against these dangers?

An. Fasting, and not as some suppose forty daies, but so long as we liue in the wildernesse of this wicked world.

Qu. What is fasting?

An. Sobriety of life.

Qu. How many kindes of fasting be there?

An. Two.

Qu. Which be they?

An. Corporall, which is a refraining from meate: and spirituall, which is an abstaining from sinne.

Qu. When are we said truly to fast?

An. When we keepe our eyes from looking after vanities: our tongues from cursing, swearing, and euill speaking: our hearts from meditating on mischere: our hands from practising vnlawfull actions, and our feete from treading in the way of scorers.

Qu. What is the property of true fasting?

An. It must not be done for vaine-glory, but to mortifie the body; that it may be in subiection to the spirit: and to the intent wee may haue the more prouision for the relieuing of the poore.

Qu. What are the effects that follow fasting?

An. Health, perfection of memory, sharpenesse of wit, long life, and happinesse of soule.

Qu. What is the opposite of fasting?

An. Intemperance.

Qu. What is Intemperance?

An. An ouer-flowing of voluptuousnesse, against reason and the health of the soule, seeking no other contentation but the delight of the senses.

Qu. What are the effects that follow it?

An. Disorder, impudency, vnseemlinesse, negligence, imbecility of body, and destruction of Soule.

Qu. Wherein consists Intemperance?

An. In sumptuous feasting.

Qu. Is it not tollerable for Christians to feast?

An. Yes: if it be done with moderation and thanksgiuing, as it appears by the example of Matthew, who feasted our Sauour Christ, Mat. 22. 5.

Qu. Whom must we feast?

An. Not our rich neighbours, lest they bid vs againe, and so recompence be made; but the poore, maimed, lame, and blinde, and God shall reward vs at the resurrection of the iust, Luke 14. 12. 13.

Qu. May not a man both feast and fast at one instant?

An. Yes: so be in the midt of his delicates he be able to temper his affections.

Qu. What must be ioyned with fasting to make it acceptable?

An. Repentance and Prayer.

Qu. What is Repentance?

An. A hearty sorrow for sinne, with a firme resolution neuer to offend againe: so that it is not enough to be grieved for our sinne, except we likewise amend.

Qu. Give me an instance?

An. It is our Saviours words: Repent and amend, for the Kingdome of God is at hand.

Qu. What goes before Repentance?

An. Admonition.

Qu. What followeth?

An. Forgiveness.

Qu. Who hath power to forgive sinnes?

An. Christ the Sonne of God, chap. 1. 12.

Qu. Whom hath he power to forgive?

An. When

Ans. Whensoever we call vpon him by Faith, as by the example of the blinde man, chap. 10.

Quest. What doth this readinesse to forgive infer?

Ans. Imitation in vs, to doe the like one toward another.

Qu. And why?

Ans. Because except we forgive one another, we shall not be forgiven of our Father in heauen, chap. 11. 26.

Qu. How many circumstances as touching our felues, are to be considered in pardoning of offences?

Ans. Sixe.

Quest. Which be they?

Ans. First, who it is that must forgive, every one, as well the King as the Subject. Secondly, what is to be forgiven, not onely slight offences, but all capitall wrongs, whether sodaine or premeditate. Thirdly, whom they be we must forgive: namely, our Christian brother. Fourthly, how often, not seauen times onely, but seauenty seauen times. Fifthly, in what sort, not faynedly, but from the heart. Sixtly, when, not at the alter onely, and when we pray, but at all times, when our brother shall seeme to offend.

Qu. In how many points consisteth forgiveness?

Ans. In foure.

Qu. Which be they?

Ans. Conuincere, to winke at our brothers offences: condonare, to pardon the quality of the offence: remittere, to with-hold the punishment: and indulgere, to take into fauour.

Quest. But if the offence be such as we must needs reprove our brother, how must it be done?

Ans. Mildely, loningly, secretly, and guiltlesse our selues of what we reprove him for; freely, and without feare; vpon a true and iust occasion, and at a fit time.

Quest. To what may wee compare him that is a great reprehender of others, and neuer lookes vnto his owne infirmities?

Ans. To fine things.

Qu. Which be they?

Ans. To the Lampe in the Temple, which giueth light to the Priest, and consumes it selfe. Secondly, to the Eye, that sees all things, but sees not himselfe. Thirdly, to Noahs worke-men that built an Arke to save Noah, and were drowned themselves. Fourthly, to such an one as cloathes every one, and goes naked himselfe. Fifthly, to Esau that was a forrester, and liued alwayes abroad, and therefore did lose the blessing at home.

Quest. What is the gate that opens to forgiveness before God?

Ans. Prayer.

Qu. What is Prayer?

Ans. A calling vpon God in the time of trouble.

Qu. How many sorts of Prayer are there?

Ans. Two: mentall, consisting in the heart, without utterance from the tongue; and vocall, conceiued in the heart, and pronounced with the tongue.

Quest. How many are the speciall properties of Prayer?

Ans. Foure.

Quest. Which be they?

Ans. It must be secret, without ostentation: zealous, without doubting to obtaine: brieue, without much babbling: and constant, without intermission, chap. 11. 23.

Qu. How many reasons are there to proue the goodnesse of Prayer?

Ans. Sixe.

Qu. Which be they?

Ans. First, it is full of ioy: for in the company of God there is nothing but ioy. Secondly, God hath built an house, and appointed a day for it. Thirdly, it maketh vs like the Angels in heauen. Fourthly, it is as incense in the nostrils of God. Fifthly, it doth more good then almes-deeds, for by our almes we helpe but few, but by prayer we may profit thousands. Sixtly, it is a victorious thing, for it ouertommeth God, which ouertommeth all things.

Qu. When must we pray?

Ans. At all times.

Qu. Why?

Ans. Because we know not when the Lord will call vs to iudgement, chap. 13. 33.

Qu. What is an enemy to prayer?

Ans. Drowsinesse, and therefore our Sauieur hath said; Watch and pray.

Quest. How must our mindes be disposed when we pray?

Ans. We must be in charity with all.

Qu. What may encourage vs to pray?

Ans. The faithfull promise of the Lord that hee will heare vs: Aske and yee shall haue, knocke and it shall be opened vnto you.

Qu. How was Prayer effectuell in Christ?

Ans. By prayer he wrought some of his miracles; as appeareth, chap. 9. 29.

Qu. What is a miracle?

Ans. An act exceeding the course of nature.

Qu. Why was it requisite that God should worke Miracles?

Ans. To proue himselfe both God and man, and consequently, the true Messias and Sauieur of the world.

Qu. To saue, how many wayes may it be understood?

Ans. Two manner of wayes: first, in preserving and giuing temporall blessings to all: and secondly, in redeeming of some, by giuing eternall happiness to the elect.

Qu. What are the miracles of Christ?

Ans. Giuing sight to the blinde, strength to the lame, healeth to the sicke, walking vpon the waters, and raising of the dead, &c.

Quest. In this respect what is Christ called?

Ans. A Physitian.

Qu. How doth he differ from other Physitians?

Ans. He wrought by his own power, and looked not for reward, and he scorned not to handle and touch his sicke patients, notwithstanding the contagion of their diseases.

Doctrine out of the Gospell after

L V K E.

Question.

What was Luke?

Ans. A Physitian of Antioch, and a companion with Paul in his trauels.

Qu. Did he write the Gospell as an eye-witnesse of the same?

Ans. No: but as he had heard from Paul and others.

Qu. What

Qu. What are the points from whence we must derive our argumentation in this Gospell?

An. The preaching of Christ, the slanders which he suffered for the same, his apprehension, and examination.

Qu. When began Christ to preach?

An. At twelue yeeres old, when his Parents found him disputing with the Doctors in the Temple, chap. 2. 46.

Qu. How shall we know a Preacher?

An. By his fruits.

Qu. What be they?

An. His doctrine, if it be of God, and his conuersion, if it be according to his doctrine.

Qu. How many things are required in a Preacher?

An. Sixe things: to teach, to exhort, to pray, to praise, to reprove, and to encourage.

Qu. What is it to teach?

An. To declare the true meaning of the Scriptures.

Qu. What is it to exhort?

An. To remember the hearers of the word, what they haue heard; and to be serious with them, not to forget that which they haue learned, but to bring forth fruits of good life.

Qu. What are the fruits of a good life?

An. Deedes of charity, done to the honour of God, and good of our Neighbour.

Quest. To what end are they available?

An. To shew how neere or how farre off we are from Christ: for he that findes by the disposition of his heart, that he willieth well to all men, not onely his friends, but his enemies, hath a sure testimony that God doth dwell in him: Whereas contrariwise, he that seeleth not the heare of charity in his heart, may thinke assuredly God is farre from him.

Quest. Are we iustified then by workes?

An. Yes, before men, but by faith before God.

Quest. What is it to pray?

An. To desire of God to open the hearts of the hearers, that they may be edified by their hearing.

Quest. What is it to praise?

An. To giue God thanks for them, when they are seene to profit.

Quest. What is it to reprove?

An. To inuey against their sinnes, laying before them the iudgements of God.

Quest. What is it to encourage?

An. To giue boldnesse to the penitent, assuring them of mercy.

Quest. What is required in the hearers?

An. Five things: first, diligent attention, not to haue their mindes carryed away in the time of preaching, through vanities: secondly, meditation, to ruminare vpon such good lessons as they haue heard: thirdly, application, to expresse it in the manner of their life: fourthly, prayer, for the continuance of Gods spirit vpon their teachers: and fifthly, thanksgiuing, for the light of the Gospell.

Quest. After what method doth Christ teach?

An. Sometimes by Parables and Similitudes, and sometime more plainly and familiarly.

Quest. Why did he teach by Parables?

An. Because the vnbeleeuing Iewes might heare and not vnderstand, chap. 8. 10.

Quest. What is a Parable?

An. A discourse containing one thing in words, and another in sense.

Quest. What vices doth Christ reprove?

An. All.

Qu. How doth he reprove ambition?

An. By saying to his Apostles, He that seemeth least among you, the same shall be great, chap. 9. 48.

Quest. How pride?

An. He that exalteth himselfe shall be brought low, and he that humbleth himselfe shall be exalted, chap. 14. 11.

Quest. How reuenge?

An. When Iames and Iohn saw the Samaritanes would not receiue Christ, they willed him to call for fire from heauen to consume them, but Christ rebuked them, saying, Yee wote not of what spirit yee are: I come not to destroy, but to saue, chap. 9. 55. 56.

Quest. How inconstancy, or falling from the truth?

An. No man putting his hand to the plow and looking backe, is apt for the kingdome of God, chap. 9. 62.

Qu. How neglecting of the Word when it is preached, and not bringing forth fruits of repentance?

An. It shall be easier for Tyre and Sidon in the day of iudgement, then for such men, cha. 10. 14.

Quest. How worldly carefulnesse?

An. By the Parable of the rich man, that built his Barnes wide, and laid vp goods for many yeeres, and said to his Soule; Now take thy rest: when presently God pronounced vpon him, Thou foole, this night thy soule is taken from thee, chap. 12. 19. 20.

Qu. How else?

An. By the example of the Rauens, and Lillies of the field, which neither sow nor reape, yet God feedes them, and the Lillies are clothed with greater royalty then Salomon, chap. 12. ver. 24. 27.

Qu. By what reason doth Christ confute the folly of worldly minded men?

An. By argument, a minore ad maius, by saying; Which of you by taking thought, can adde to his stature one cubite? if then yee be not able to doe the lesse, how will ye performe the greater? chap. 12. 25. 26.

Qu. What must then be our care?

An. Not for trash of this world, but to lay vp treasure in heauen, where neither theefe approacheth, nor rust can corrupt, chap. 12. 33.

Qu. How reproveth Christ rash iudgement, as when we condemne such vpon whom God executeth his iudgements, so be greater sinners then wee our selues are?

An. By telling vs, that except we repent, we shall all likewise perith, chap. 13. 3.

Qu. Why?

An. Because whosoener hath deserved worst, we (if God should enter into iudgement with vs) haue deserved a. bad as they.

Qu. How doth he reprove the trust in our owne merits?

An. By saying that when we haue done all that we can, wee are still vnprofitable Seruants, because we can doe nothing, but that which is our duty to doe, chap. 7. 10.

Qu. Whom doth Christ pronounce blessed?

An. The peace-maker, the poore in spirit, the sorrowfull, for they shall reioyce; the persecuted, for great shall their reward be in heauen, Mat. 5.

Qu. Wherein doth blessednesse consist?

An. Not in honour, for then Pharaoh had beene blessed:

blessed: nor in wit, for then Achitophel had beene blessed: nor in wealth, for then Achab had beene blessed: but in the feare of the Lord.

Qu. How is this feare preserved?

An. By hauing a care to the Commandements.

Qu. Wherein consisteth the performance of the Commandements?

An. Not onely in brideling the hands, but in restraining the affections of the heart; as it is not enough to refraine from the shedding of blood, but from the thought thereof.

Qu. How doth Christ threaten the cruell?

An. He that in anger calls his Brother fooles, shall be in danger of hell fire, Mat. 5. 22.

Qu. To what strict reckoning will he call the lasciuious?

An. Whosoever looketh on a woman to lust after her, hath (saith he) committed adultery already with her in his heart, Mat. 5. 28.

Qu. Is it lawfull for a man to put away his Wife?

An. No: except it be for fornication, Mat. 5. 32.

Qu. What oaths must we use in our private conversation?

An. Yea, yea; and nay, nay: for whatsoever is more then that, commeth of euill.

Qu. By what may we sweare?

An. Neither by Heauen, for it is the throne of God: nor by Earth, because it is his foot stoole.

Qu. May we not sweare at all?

An. Yes, before a Magistrate, for the confirmation of the truth, but not otherwise.

Qu. What is an oath?

An. A calling of God to witnesse, that what we sweare is true, or to be reuenged on vs, if we lye.

Qu. May we that are humane creatures be reuenged one vpon another?

An. No.

Qu. Why?

An. Because Christ hath said; Blesse them that curse you: doe good to them that hate you, Mat. 5. 28.

Qu. By what reason doth Christ binde vs hereunto?

An. By an argument taken from the nature of God, who is gracious and louing vnto mankind: as he maketh the Sunne to rise, and the raine to fall vpon the iust and vniust, Mat. 5. 44.

Qu. Who is iust?

An. Not any man: for he that saith he hath no sinne, is a lyer, and there is no truth in him.

Qu. How many sorts of sinners are there?

An. Three.

Qu. Which be they?

An. The first are such as are of a reprobate sense, neither fearing God nor man, as Pharaoh, Iudas, &c. The second are such as before God are very impious, yet to themselves, and the world, seeme righteous, and of this sort are the Pharisees and Hypocrites. The third is of those that in the sight of God and the word are sinners, but because they acknowledge their sinnes, and are displeased with themselves for the same, praying vnto God for his grace, therefore are of him reputed righteous, as Mary Magdalen, Zachaeus, and the Thiefe vpon the crosse.

Qu. What is a speciall note to know a repentant sinner by?

An. Vigilancy, that when the Lord commeth, we be not found vnprofitable Seruants.

Qu. Who are called profitable Seruants?

An. Such as with care performe the will of

their Master.

Qu. Who are called vnprofitable seruants?

An. First, such as are Magistrates, and abuse their authority to the hurt of such as are vnder them. Secondly, such as are vnder the degree of subiects, and neglect their calling, or depraue it by their wicked practises. Thirdly, rich men that helpe not the necessities of the poore. Fourthly, the wise and learned, that suffer the ignorant to go astray for want of their good counsell and instruction.

Qu. For all those good instructions which Christ gaue vnto the Jewes, how did they reward him?

An. With slander and reproach, saying that hee did blaspheme, and cast forth Diuels by the power of Belzebub, the Prince of Diuels, chap. 3. 21. and 11. 15.

Qu. What is blasphemie?

An. To detract from the power of the holy Ghost.

Qu. Was it sufficient to alay the malice of the Jewes, to say Christ was a blasphemer?

An. No: the condition of enuious men is such, as when they haue done what disgrace they can in words, they practise deedes for the overthrow of them they hate.

Qu. How did they practise Christ his overthrow?

An. By hyring Iudas to betray him vnto them.

Qu. What doe we learne by this, that amongst the twelue, one was a traitor?

An. That euen amongst the smallest number of Gods elect, there the Diuell hath his instruments.

Qu. For what did Iudas betray his Master?

An. For money, as many doe their soules, chap. 22. 6.

Qu. What was the last memorable thing that Christ did before his betraying?

An. The institution of the Sacrament of his body and blood.

Qu. Of how many things doth this Sacrament consist?

An. Of two.

Qu. Which be they?

An. The visible substance, which is Bread and Wine: and the invisible grace, which is redemption, by his death, to all that receive this Sacrament worthily.

Qu. How many things are required for the worthy receiving?

An. Foure.

Qu. Which be they?

An. Knowledge to discern a difference betwixt this holy ordinance, and other ceremonies. Faith, to beleue that Christ died for vs. Repentance, to be sorry for our sinnes. And Charity, to forgive our brethren.

Qu. It is not enough, then to remember Christ by meditation, reading and hearing?

An. No: except wee doe likewise actually receive his body and blood in the Sacrament of the Supper.

Qu. What two things did Christ use in offering his body vpon the Crosse?

An. Breaking of his body, and a drawing forth of his blood.

Qu. What must our breaking be?

An. A contrition of heart for our sinnes, and breaking of bread in the way of charity.

Qu. What

Qn. What must our pouring forth be?

Ans. Teares of repentance, and teares of compassion.

Qn. How doe we receive Christ in the Sacraments?

Ans. Spiritually.

Qn. What place must be prepared for him?

Ans. An upper room in the bosome, an inward room in the heart, a large room to receive his remembrance, a faire room hung with the tapestry of righteousness, a sweet room decked with flowers of love, a convenient room with a chimney and a bed, that is, the fire of zeale, and the bed of peace.

Qn. What must be his diet?

Ans. Prayer and thanksgiving.

Quest. Who his attendants?

Ans. Faith, hope, and charity.

Quest. How shall a man know whether he have received Christ or no?

Ans. If he finde that he doth not onely heare his Word, but brings forth the fruits of good doctrine: and therefore a good Christian is compared vnto a tree.

Qn. Why?

Ans. Because he hath a roote which is Hope, a heart which is Faith, a barke which is Charity, branches, which are spirituall vertues, greene leaues, which are good words, and fruit, which is good workes.

Qn. How was Christ apprehended?

Ans. With bills and staves.

Qn. How did they use him?

Ans. Buffeted him, and set a crowne of thornes vpon his head.

Qn. Whither did they bring him to be examined?

Ans. To the high Priest first, and then to Pilate, and afterward to Herod.

Quest. What were these men?

Ans. Chiefe Magistrates, but very wicked.

Quest. What are godly Magistrates called?

Ans. Gods.

Quest. Why?

Ans. Because they execute the iudgement of God vpon offenders.

Quest. What was one bad note of a Magistrate in Pilate?

Ans. This, that although he knew Christ to be innocent, yet because of the opinion of the people, rather then he would purchase their displeasure, he deliuered him ouer to their will, chap. 23. 25.

Quest. Vpon what occasion is the friendship of the wicked oftentimes renewed?

Ans. Vpon the disgrace and downefall of the godly, as appears by Herod and Pilate, who hauing bene long enemies, were now reconciled together, vpon the apprehension of Christ.

The doctrine out of the Gospell after Saint I O H N.

Question.

What was Iohn?

Ans. An Apostle, and the entirely beloved of Christ, chap. 13. 23.

Quest. How did he write the Gospell?

Ans. As both an eye-witnesse, and an ear-witnesse of that which Christ had said and done.

Quest. What followes in this place to be handled?

Ans. These foure branches, the conuiction of Christ, his execution, resurrection, ascension.

Qn. Were not the Jewes satisfied with the imprisonment of Christ?

Ans. No: they sought likewise to put him to death.

Quest. Why did they pursue him with such hatred, hauing done so many good deedes among them?

Ans. Vpon the same reason, that vice pursues vertue iniquity godlinesse, false-hood truth, and darkness light.

Qn. How were they blinded?

Ans. By rage and their owne affections.

Qn. What are the affections?

Ans. Like whirle-windes when they haue once got the upper-hand ouer reason, as appeareth by the Jewes, that would heare nothing, but cried, crucifie him, crucifie him, chap. 19. 15.

Qn. What did they object against him?

Ans. That he did seduce the people, blaspheme, was not Cæsars friend, and worse then Barrabas, a Theefe.

Qn. How did they say he seduced the people?

Ans. By false doctrine, in attributing righteousness by the Law, chap. 5. 24.

Qn. How blasphemy?

Ans. In calling himselfe the Sonne of God, chap. 10. 33.

Qn. How not to be Cæsars friend?

Ans. In making himselfe a King, chap. 19. 13.

Qn. How worse then Barrabas?

Ans. In that they thought a blasphemous worse then a theefe.

Qn. What kinde of theefe was Barrabas?

Ans. One that by insurrection sought to rob the peoples hearts of obedience, which is a kinde of spirituall theft.

Qn. How many sorts of theenes are there?

Ans. Three.

Qn. Which be they?

Ans. First, such as corrupt the mindes of others, by their lewd examples, hypocrites, slanderers, and detractors of good mens vertues. Secondly, such as teach lies, whereby the foules of the hearers are robbed of eternall blisse. Thirdly, such as attribute vnto themselves the benefit of health, wealth, or liberty, and so deprive God of his glory.

Qn. How many kinde of corporall theenes are there?

Ans. Two.

Qn. Which be they?

Ans. Domesticall and forraigne.

Qn. Whom call ye domesticall theenes?

Ans. All such as purloine from their Masters, Parents, Husbands, Wives or friends, or negligently suffer them to incur any losse or detriment, which they might prevent.

Qn. Whom call ye forraigne Theenes?

Ans. All such as rob their neighbours, either by false weights and measures, bad wares, or subtil practises: all Lawyers that make good causes bad, or bad good: all debtors, that neuer thinke to pay, and all creditors that triumph ouer the body of their poore debtors by imprisonment, or any other kinde of oppression.

Qn. How did Christ confute the objection of the Jewes?

Ans. First by saying he was the way, the truth, and the faithfull shepheard, and therefore did

not seduce the people, chap. 14. 6. and 10. 11.

Quest. *How secondly?*

Ans. By saying what he did, he did by the inspiration of the holy Ghost, and power of God the Father, and therefore did not blaspheme, chap. 5. 32. and 10. 30.

Qu. *How thirdly?*

Ans. By protesting openly, that what was due to Caesar, ought to be given vnto Caesar, and therefore was not enemy to Caesar.

Qu. *How fourthly?*

Ans. By shewing he came to enrich them with all the treasure of happy life, and therefore was no theefe, like Barrabas, chap. 6. 48. and 7. 38.

Qu. *Were they not satisfied with this?*

Ans. No: not though Pilate, the chiefe Magistrate, before whom hee was indited, did certifie them from the iudgement seat, that hee found no fault in him, chap. 18. 38.

Qu. *Why did not then Pilate set him free?*

Ans. Because he respected more the displeasure of the people, then the discharge of his owne conscience, wherein hee shewed himselfe a bad Magistrate.

Qu. *What are the true markes of a good Magistrate?*

Ans. Wisdome, valour, impartiality, not to be humorous, not to be couetous, nor cruell.

Qu. *When is he wise?*

Ans. When he discerneth rightly between falsehood and truth.

Quest. *When valiant?*

Ans. When he feares not to execute the tenor of the Law.

Quest. *When impartial?*

Ans. When hee neither respecteth the rich for their authority, nor disdaineth the poore for their basenesse, and inferiority.

Quest. *When is he without humour?*

Ans. When he executeth Iustice for the loue of vertue, and not for hate, enuie, or a malicious stomacke against the party called in question.

Quest. *When is he not couetous?*

Ans. When he doth not buy or sell Iustice for reward or bribes.

Qu. *What is iniustice?*

Ans. The disorder of life, with-holding from men the iust measure of their deserts.

Quest. *When is a Magistrate cruell?*

Ans. When hee is wholly set vpon senerity, without any thought of pittie or compassion.

Quest. *Was Pilate altogether without compassion when he gaue iudgement vpon Christ?*

Ans. No: he had a kinde of compassion, but it was counterfeite, and therefore though hee would wash his hands neuer so often, he cannot cleare himselfe from the guilt of innocent blood.

Quest. *How many sorts of crueltie are there?*

Ans. Three.

Qu. *Which be they?*

Ans. The first is of such as procure it, who neuertheless will not execute it themselves, and this was the cruelty of the Iewes. The second is such as deuise not themselves to be cruell, but when the sword is put into their hands, or the meanes giuen vnto them, doe not spare forthwith to execute it with all immanity and brutishnesse of heart: and this is the cruelty of Tyrants and wicked men put in authority. The third is of such as neglect their duty towards them that are in danger, necessity, or

tribulation, whom they both ought and might saue, and helpe if they would, and such was the cruelty of Pilate, and is the cruelty of all such as see the innocent and guiltlesse wronged, and will not helpe and succour them.

Qu. *How many wayes may we helpe the distressed?*

Ans. Foure manner of wayes.

Quest. *Which be they?*

Ans. Either in person, when we trauell and labour for their deliuerance, or with our goods, in relieuing their wants, or with our counsell to direct them, or with our power quite to deliuer them.

Qu. *Had Christ any such friends?*

Ans. No: nor did hee neede them, because hee could haue deliuered himselfe if it had pleased him.

Qu. *Where were his Apostles?*

Ans. Fled from him.

Qu. *Peter boasted he would die for him, and did he now forsake him in his extremity?*

Ans. He did not onely forsake him, but he flatly forswore he knew him.

Qu. *How often?*

Ans. Three times the same night that Christ was apprehended, chap. 18.

Qu. *What learne we by this?*

Ans. The inconstancy of flesh and blood, and sicklenesse of worldly friends.

Qu. *What became of Iudas that betrayed him?*

Ans. As of a pernicious conspirator.

Qu. *How was that?*

Ans. He hanged himselfe.

Qu. *Who gaue him that iudgement?*

Ans. His owne guilty conscience.

Qu. *How many offices of torment doth a guilty conscience include?*

Ans. Foure.

Qu. *Which be they?*

Ans. Of an Accuser, a Iuror, a Iudge, and an Executioner.

Quest. *How of an Accuser?*

Ans. In laying our sinnes to our charge, Rom. 2. 15.

Qu. *How of a Iuror?*

Ans. By giuing in euidence against vs.

Quest. *How of a Iudge?*

Ans. In condemning vs.

Quest. *How of an Executioner?*

Ans. By inflicting deserued punishment.

Quest. *What is it to haue a guilty conscience?*

Ans. To liue in a continuall torment and hell of minde.

Qu. *What was the manner of Christ his execution?*

Ans. The death of the Crosse.

Qu. *What extremity did he suffer before hee was nailed vpon the Crosse?*

Ans. He sweat water and blood, was falsely accused, buffeted, spit vpon, scourged, reuled, crowned with thornes, and his garments parted before his face.

Quest. *What extremity did hee endure vpon the Crosse?*

Ans. His hands and feet were nailed, his side pierced with a spear, he dranke vinegar and gall, was forsaken of God, and reiected of the world.

Qu. *For whom did he suffer all these torments?*

Ans. Not for any offence of his, for he was immaculate, but for our sinnes which were infinite.

Quest. *To what end did he suffer them?*

Ans. To

An. To the satisfaction of the Iustice of God, and the redemption of our soules.

Qu. What learne we by that?

An. His obedience to God the Father, and his loue towards vs.

Quest. Wherein appeared his obedience towards God?

An. In two things.

Qu. Which be they?

An. In performing al that God had commanded, which is called actuall obedience, and in patient bearing all that was imposed vpon him, which is called passive.

Quest. Wherein appeared his loue toward vs?

An. In giuing his life for vs, when we were yet his enemies.

Qu. What is life?

An. The power and vigor of the soule, expressed by the instrument of the body.

Qu. What are the opinions of Atheists touching life?

An. Some thinke, because a man liueth no longer then he breatheth, that the life of men is nothing but a puffe of winde. Some againe, because the losse of much blood bringeth the losse of life, therefore they esteeme the life to be nothing else but blood. And other some, because in death they perceiue no difference betweene men and beastes, therefore they hold our life to be as the lines of brute beastes, vanishing, without immortality of soule: but all these opinions are corrupt and lewd.

Qu. Why so?

An. Because they are grounded onely vpon the corporall senses.

Qu. How doe you proue the soule to be immortall?

An. Because it is the Image of God, which is a spirit and eternall: for there must alwayes be an agreement betwixt the Image and the thing whereof it is an Image.

Qu. What part of Christ did suffer death?

An. His humanity.

Qu. Of what doth his humanity consist?

An. Of body and soule, like vnto ours, sinne onely excepted.

Qu. Did his soule suffer death?

An. It did.

Qu. Why then the soule is not immortall?

An. There be two kindes of death, one corporall, which is a dissolution of the soule from the body: another spirituall, which is a separation of the soule from the presence of God. And in this sense it is said, that Christ his soule did die: in so much, as for a while it was excluded from the presence of God.

Qu. What part of Christ did not suffer?

An. His Deitie, by which hee did ouercome death.

Qu. How did his victory over death appeare?

An. By his Resurrection.

Qu. When was that?

An. Vpon the third day.

Qu. What benefit haue we by his resurrection?

An. The assurance of the immortality both of soule and body: and that sinne, death, nor hell shall haue any power over vs, so long as wee beleeue in him.

Qu. How proue you that?

An. By his owne words, I am the resurrection

and the life, hee that beleeueth in me, though hee were dead, yet he shall liue, chap. 11. 25. And againe, he that beleeueth in the Sonne, hath life euermlasting; and hee that beleeueth not in the Sonne, shall not see life, but the wrath of God abideth in him, chap. 3. 36.

Quest. What kinde of people held opinion that there was no resurrection?

An. The Sadduces, and therefore they tempted Christ with the question of the Woman that had seauen husbands, whose wife she should be at the day of the resurrection.

Qu. How did Christ answer that question?

An. By saying, that in the Kingdome of heauen they neither marry, nor are married, but are as the Angels of God.

Quest. What are they called that amongst vs deny the resurrection?

An. Atheists.

Qu. How many sorts of Atheists are there?

An. Two.

Qu. Which be they?

An. The one, that perswade themselves the soule is mortall as well as the body, the other, that albe it they haue some opinion of the immortality of the soule, yet they thinke there is no hell nor punishment for sinne after this life.

Qu. How doth the Scripture disproue the first?

An. By saying, that whosoener beleeueth in Christ, shall not perishe, but haue eternall life, chap. 3. 5.

Qu. How the second?

An. By the words that God shall say to the wicked at the day of Iudgement, Depart from me, ye cursed, into euermlasting fire, which is prepared for the Diuell and his Angels, Mat. 25. 41.

Quest. How many sorts of Angels be there?

An. Two: good, and bad.

Qu. Of what substance are good Angels?

An. Not of the Nature and Essence of God, nor immortall of themselves: but haue their immortality from God, who both giues it vnto them, and preserues them in it, and could take it from them if he would.

Quest. What difference is there betwixt the spirits of men and Angels?

An. The spirits of men are ioyned vnto bodies, the spirits of Angels are not.

Quest. Are not the spirits of men celestiall?

An. Yes, not in respect they are drawne from the Nature of God, but in respect of the agreement that is betwixt them.

Quest. What difference is there betwixt soule and spirit?

An. A soule is common to all men liuing, as well Infidels as others: but spirit is properly in those that are regenerate and borne anew, by faith and the holy Ghost.

Quest. To whom did Christ first appeare after his resurrection?

An. To Mary Magdalen, and afterward three seuerall times to his Apostles.

Qu. How long was he vpon the earth after his resurrection?

An. Forty dayes, and then he was taken vp on high, and a cloud receiued him, Acts 1. 3. 9.

Qu. Where was Christ when he was taken vp?

An. Vpon mount Oliuet.

ACTES.

ACTES.

Question.

After that Christ ascended into heauen, whom did he leaue on the Earth for the building up of his Church?

An. His eleauen Apostles.

Qu. How did he strengthen them?

An. By sending the holy Ghost vnto them, chap. 2.4.

Qu. In what likenesse did the holy Ghost appeare?

An. In the likenesse of fiery tongues, chap. 2.3.

Qu. With what did it endue them?

An. With the knowledge of languages.

Qu. To what end?

An. That they might preach to all nations.

Qu. What was their office?

An. Yes.

Qu. Who entered them thereto?

An. Christ, chap. 1.8.

Qu. Upon how many points did their office consist?

An. Of two.

Qu. Which be they?

An. To baptise and to instruct.

Qu. How did they baptise?

An. In the name of the Father, of the Sonne, and of the holy Ghost.

Qu. How did they instruct?

An. Two manner of wayes.

Qu. Which be they?

An. By testifying the death, resurrection, and ascension of Christ: and teaching of faith, repentance, and good workes, chap. 2. 23. 24. 25. 28.

Qu. What power had they given them to confirme their doctrine?

An. The power of working miracles, as making the lame to goe, healing the sicke, and raising the dead, chap. 3. 6. and 9. 34. 40.

Qu. Who stood against them?

An. The practise of the Diuell.

Qu. Who defended them?

An. The prouidence of God.

Qu. How did the Diuell practise against them?

An. By raising vp conspiracies, tumults, commotions, persecutions, slanders, & by bringing them to imprisonment, stripes and death.

Qu. To what purpose and end did the Diuell doe this?

An. To ouerthrow, or at least, to stop the course of their preaching, if it had bene possible.

Qu. How did God defend and preserve them?

An. He reuealed the conspiracies against them, chap. 9. 24. He pacified the tumults and commotions, chap. 19. 35. to 41. He sent them refuge in time of persecution, chap. 14. 6. He conuerted the hearts of their slanderers, ch. 2. 37. He deliuered them out of prison, chap. 5. 19. He comforted them when they were beaten, chap. 5. 41. and 23. 11. and in death hee gaue them life, chap. 14. 19.

Qu. Who conspired against them?

An. The Iewes.

Qu. How?

An. When Paul was imprisoned by them, some forty of them or more, tooke an oath, that they

would not eate nor drinke vntill they had slaine Paul, Acts 23. 12. 13.

Qu. Under what colour, would they excuse their malice?

An. Under colour to haue him brought forth to be examined, and they by the way would murder him.

Qu. How did God reueale this conspiracy?

An. Pauls sisters sonne ouer-heard it, and was sent to tell the Captaine of the castle of it, chap. 23. 20. 21.

Qu. What did the Captaine when he heard of it?

An. Sent Paul with a power of men for his guard to Caesarea to Felix the chiefe Gouvernor.

Qu. Who raised tumults against them?

An. The Iewes, and one Demetrius a Siluer-smith at Ephesus.

Qu. Against which of the Apostles did Demetrius raise a tumult?

An. Against Paul, Caius, and Aristarchus, Pauls companions.

Qu. Why?

An. Because they spake against Images, by making of which he got his lining.

Qu. What was Demetrius meaning by this commotion?

An. To haue Paul and his disciples suppressed.

Qu. How did God prevent their purpose?

An. The Towne-Clarke pacified the people, and the men were let goe, chap. 19. 35.

Qu. Who was the Diuels instrument to persecute the Apostles?

An. Herod in Iudea, and the vnbeleeuing Iewes in Iconium, Thessalonica and other places.

Qu. Whom did Herod persecute?

An. He killed Iames, and put Peter in prison, chap. 12. 2. 5.

Qu. Who was Gods instrument to deliuer Peter?

An. An Angell.

Qu. How was Herod punished for his cruelty?

An. Hee was eaten to death with wormes, chap. 12. 23.

Qu. Whom did the vnbeleeuing Iewes persecute at Iconium?

An. Paul and Barnabas.

Qu. How were they deliuered?

An. God gaue them knowledge of their dangers.

Qu. Whither went they for refuge?

An. To Listra and Derbe, Cities of Licaonia, chap. 14. 6.

Qu. Who were persecuted in Thessalonica?

An. Paul and Syllas.

Qu. How escaped they?

An. Their friends sent them away by night to Berza, chap. 17. 10.

Quest. Who were the Diuels instruments to slander the Apostles?

Ans. The Iewes.

Quest. Where?

Ans. At Ierusalem.

Quest. In what manner?

Ans. By saying (when they spake all manner of languages) that they were drunke with new wine, chap. 2. 15.

Quest. How did God make them repent their slander?

Ans. By touching them with remorie of conscience.

Quest. Who were the Diuels instruments to imprison the Apostles?

An. King

Ans. King Herod, the Jewes, and the Romane Substitutes.

Quest. Who was Gods instrument to deliuer them?

Ans. An Angell, and such men as he raised to be their friends, chap. 5. 19.

Qu. How did God comfort the Apostles when they were beaten?

Ans. By speaking vnto them in visions, ch. 23. 11.

Qu. To which of them did he giue life in death?

Ans. To Paul.

Quest. In what manner?

Ans. When Paul was stoned by the men of Li-
stra, and carried out of the City for dead, God raised him vp againe, euen in the middest of the Disciples, that stood about him, chapter 14. verse 19. 20.

Quest. What learne we by the sequell of this discourse?

Ans. That God by simple men, in spite of all tyranny, replenished the whole world with the sound of the Gospell.

Quest. But Paul, as we read in the eight Chapter, persecuted the Church, and consented to the death of Steuen, how came he then to be an Apostle?

Ans. The Spirit of God (in whose hands are the hearts of all men) converted him from a persecuter to a Preacher: so that amongst all the Apostles none was more zealous, nor added more soules to the Church then he did.

Quest. How doth that appeere?

Ans. By his painefull trauell through many Countries, his stripes, imprisonment, stoning, danger by Land and Sea, which he ioyfully suffered for the loue of Christ Iesus.

Qu. Why did God suffer his chosen Seruant to be so maliciously handled of the world?

Ans. For three reasons.

Qu. Which be they?

Ans. That he himselfe might be the more glorified by their deliniance, their enemies more iustly condemned, and his seruants more worthy of their reward in heauen.

Qu. As they were painefull to teach, were the people as ready to follow their doctrine?

Ans. Many were of those whose hearts were prepared for that calling, but otherwise they that were not refused.

Ans. It appeareth then that faith is the onely gift of God?

Qu. It is, and increaseth in vs by hearing of his word, as appeareth by Lydia, the woman of the Thyatirians, whose heart the Lord opened, that she attended to the doctrine of Saint Paul, chapter 16. 14.

Qu. What strange conversions were there made by the Apostles?

Ans. The conversion of the Ethiopian Eunuch, of Cornelius, of Eucas, and Pauls Tylor.

Qu. Why did the conversion of these men seeme more strange then the rest?

Ans. Because in the eye of the world, both for their calling and quality, they seemed more vnlkely to be converted then any other.

Qu. How?

Ans. The Eunuch was of the Heathen that worshipped strange gods, chap. 8. 37. Cornelius a souldier, whose sterne profession might seeme to harden his heart against the first impression of Christian faith, chap. 10. 5. Elymas a Coniurer, and one that praesided with the Diuell, and the Tylor a

forward minister to exerce the cruelty of such as persecuted Christ and his Church.

Qu. How did the converted shew themselves afterward to be Christians?

Ans. By their good worles.

Qu. What be they?

Ans. The Eunuch planted the Gospell in Ethiopia: Cornelius vsed much prayer and almes-deeds: and the Tylor drest the wounds of Paul and Syllas, and refreshed them with meat.

Qu. It is not then enough for vs to be Christians in name, but we must also be so in nature?

Ans. True, for otherwise, we shall be sure to vndergoe the wrath of God.

Qu. By what example?

Ans. By the example of Ananias and Saphira, and of Eutichus.

Qu. What were their foules?

Ans. In that, whereas it was accustomed amongst them to imploy all their goods to the benefit of their brethren, they kept backe a part to their owne private vse.

Qu. How were they punished?

Ans. With sudden death, chap. 5. 5. 10.

Qu. If God shewed such severity vpon them, in that they distributed not their whole substance to the maintenance of Christian charity, what ought they to feare that will bestow nothing, no not so much as the superfluity of their riches to the relieuing of their distressed brethren?

Ans. Not onely death of body in this World, but destruction of soule and body in the World to come, vntill they amend.

Qu. Wherein did Eutichus offend?

Ans. Being of the congregation of the faithfull, as he sat with others to heare Paul preach, neglected his doctrine (as in many Sermons with vs we may see the like) and fell into a sleepe.

Qu. How did God punish him?

Ans. He made him an example to the whole assembly, by suffering him to fall from the third loft, so that he lay for dead, till Paul reuiued him.

Qu. But our Christians sit low, and in their power, and therefore neede feare no such danger?

Ans. True: they neede not feare falling to the ground, but they may sit in dread of a greater fall.

Qu. What is that?

Ans. From the top of heauen to the bottome of hell, if when they should heare the word of God, they suffer sleepe to stop their eares.

Saint PAULS Epistle to the Romanes.

Question.

What was the cause that the Apostle writ Epistles?

Ans. The variety of Nations whom they had conuerted, with whom they could not alwayes in person be conuersant, and therefore they sent their mindes vnto them in writing.

Qu. To what end?

Ans. To cherish their yong faith, which otherwise, like a greene tree that hath not taken deepe root, might be shaken with contentions and error.

Qu. Was there any such thing in Rome, at such time as he sent this Epistle thither?

Ans. Yes.

Qu. What was it?

An. The Iewes began to despise the Gentiles, and the Gentiles the Iewes.

Qu. Wherefore did the Iewes despise the Gentiles?

An. They thought them vnworthy to be partakers of grace through Christ, because they were not vnder the Law as well as they.

Qu. How did the Gentiles despise the Iewes?

An. They thought them more vnworthy of Gods fauour through Christ, because they had refused him for their Messias, to whom onely hee was sent.

Qu. How doth Paul take up this controuersie?

An. By prouing them both guilty of monstrous finnes, and therefore vnfit either to reprove other.

Qu. Of what doth he proue the Gentiles guilty?

An. Of Idolatry: for though they had not the Law written, yet by the frame of Heauen and Earth, they could not but know there was an omnipotent God, and therefore they ought not to haue worshipped Idols, chap. 1. 20.

Qu. What doth he hold the Iewes guilty of?

An. Of presumption: in thinking they could be iustified by the Law; so that neither in the Law, nor out of the Law, that is, before the Law was giuen, can there be any righteousness.

Qu. What then must they depend upon for their iustification?

An. Onely faith in Christ Iesus, who hath performed the Law for them; for to heare the Law was no cause of iustification, but to performe the Law, which none was able to doe, but onely the Sonne of God, chap. 2. 13. and 3. 20. 25.

Qu. How doth Paul distinguish the Law?

An. Into the Law of the letter, and the Law of Faith.

Qu. What doth the Law of the Letter?

An. Shew vs what sinne is, but not purge vs from sinne.

Qu. What is the Law of Faith?

An. Righteousnesse obtained without the Law.

Qu. How proueth he that?

An. By the example of Abraham, who was iustified by faith, before he was circumcised, that hee might not thinke circumcision cause of his iustification, chap. 4. 10.

Qu. How then doth he draw the Iew and Gentile to agreement?

An. By shewing them, that both the circumcised, and the vncircumcised shall be saued, if they beleue.

Qu. What doth belife bring?

An. Peace of conscience towards God, through our Lord Iesus Christ, chap. 5. 1.

Qu. What doth peace of conscience bring?

An. Joy in tribulation.

Qu. What tribulation?

An. Patience.

Qu. What Patient?

An. Experience.

Qu. What Experience?

An. Hope that will not deceiue vs.

Qu. How is our Hope made vndeceivable?

An. By the Love of God.

Qu. Wherein?

An. In that when we were yet his enemies, hee made his onely begotten Sonne to death.

Qu. How became we Gods enemies?

An. By the sinne of Adam.

Qu. Whether was greater, the condemnation that

came through the sinne of Adam, or the iustification that came through the righteousness of Christ?

An. The iustification that came by the righteousness of Christ.

Qu. Why?

An. Because by one sinne onely came damnation: but Christ by righteousness hath forgiven many finnes; that is, not onely the finnes of Adam, whereof we were guilty, but many other finnes of our owne, which wee haue since committed.

Qu. What bringeth vs to the knowledge of sinne?

An. The Law: for we had not knowne lust, if the Law had not said, Thou shalt not lust.

Qu. Then the more sinne is manifested, the more grace abounds?

An. It doth.

Qu. May we therefore sin that grace may abound?

An. God forbid.

Qu. Why not?

An. Because when in Baptisme wee are made partakers of grace, we dye to sinne, and rise againe to newnesse of life, chap. 6. 6.

Qu. What is it to dye to sinne?

An. To abolish the workes of the flesh.

Qu. What is it to rise to newnesse of life?

An. To follow the workes of the spirit.

Qu. What call you the workes of the spirit?

An. Faith, Charity, Peace, Concord, Mercy, Love, &c.

Qu. What call you the workes of the flesh?

An. Pride, Envy, Sloath, Gluttony, Vncharitableness, &c.

Qu. How are they rewarded?

An. With death: for the reward of sinne is death, chap. 6. 23.

Qu. How are the workes of the spirit rewarded?

An. With eternall life, chap. 6. 23.

Qu. Are we all subiect to death by the Law?

An. We are.

Qu. How then can the cause be good, which is cause of much ill?

An. Yet the Law is holy and good, and ordained to giue vs life, but that sinne working in vs, alters the property of the Law, so that in stead of life we finde death, chap. 7. 10.

Qu. How shall we auoid this danger?

An. By liuing after the spirit.

Qu. Who are they that liue after the spirit?

An. Such as God in his foreknowledge hath predestinated thereunto, chap. 8. 30.

Qu. Are all men predestinated to be saued?

An. No; some are made vessels of wrath to destruction, as other some are made vessels of mercy, prepared for glory, chap. 9. 15.

Qu. Is God then the cause of any mans condemnation?

An. No, but sinne which raigneth in man.

Qu. What are they called which are ordained to be saued?

An. The children of God.

Qu. How are we made the children of God?

An. Three manner of wayes.

Qu. Which be they?

An. By Election, Creation, and Adoption.

Qu. Why are these blessings bestowed vpon vs?

An. Not for any desert of ours, but through the mere mercy and love of God.

Qu. What recompence doth he require of vs for them?

An. Nothing

An. Nothing but lone.

Qu. How is our lone shorne?

An. If we suffer neither tribulation, persecution, famine, nakednesse, perill, nor sword to separate vs from Christ.

Qu. When are we separated from Christ?

An. When we doe, or consent to doe any thing contrary to his will.

Qu. Why must we endure any extremity rather then reuols from God?

An. Because the afflictions of this life are not worthy of the glory which shall be shorne vnto vs in the life to come, chap. 8. 18.

Qu. Doe we obtaine that glory then by workes?

An. No, but by the mercy of God onely, yet workes and the good motions of the Spirit, testifie to our consciences in the meane space, that such a reward is laid vp for vs.

Qu. How are we put from that glory?

An. Onely by our sinnes.

Qu. To whom was the couenant of glory made?

An. To the Iewes first, and then to the Gentiles.

Qu. How did the Iewes lose it?

An. By thinking to become righteous by the Law.

Qu. How did the Gentiles obtaine it?

An. By beleeuing in Christ so soone as they heard of his name, chap. 9. 39.

Qu. Why could not the Iewes be righteous by the Law?

An. Because they could not fulfill the Law.

Qu. Are the Gentiles then righteous by fulfilling the Law?

An. They are.

Qu. How doe they fulfill the Law?

An. Not in themselves, but in the worke of Christ, who hath fulfilled it for them, and for all others that beleene in him, so that his righteousness is become theirs, chap. 10. 4. 6.

Qu. Are all the Iewes reiected?

An. No: God hath reserved a remnant to be saued, chap. 9. 27.

Qu. Are the Gentiles all accepted?

An. No: but onely such as doe heare the word and beleue.

Qu. But some haue not heard the word, therefore they shall be excused?

An. Not so: the sound thereof is gone through the earth, therefore none can plead ignorance, chap. 10. 18.

Qu. Because we are Gentiles and accepted by our beleefe in the place of unbeleuing Iewes, ought we to despise them in respect of our selues?

An. No.

Qu. Why?

An. Because we are not so accepted, but we may be reiected; nor they so reiected, but they may be receiued: for if God grafted vs into the true vine, which were but wilde branches, much more may he graffe the Iewes, which were true branches, into the true Stocke againe, chap. 11. 17.

Qu. Why doth Saint Paul urge this similitude?

An. To shut vp the contention betweene the Iewes and the Gentiles, that neither should despise other, because they were alike in beleefe and vnbeleefe.

Qu. After the deciding of this controuersie, and certaine principall points of religion (as Faith and Iustification) declared, wherein doth Paul shew we ought to strive to excell one another?

An. In vnity and vprightness of life.

Qu. How is that to be performed?

An. By offering vp our selues a lively sacrifice vnto God.

Qu. What is a lively sacrifice?

An. To put off the workes of darkenesse, and put on the armour of light.

Qu. How must we cast off the workes of darkenesse?

An. By conforming our selues after the will of God, and not after the fashion of the world, chap. 12. 2.

Qu. What are the workes of darkenesse?

An. To imbrace pride rather then humility, lust rather then chastity, hate rather then loue, rebellion rather then obedience, gluttony rather then abstinence, &c.

Qu. What is the armour of light?

An. To dispose our mindes after the contrary.

Quest. It seemes then by being commanded to sacrifice our selues, that every Christian is a Priest?

Ans. True, we are.

Quest. How are we consecrated?

Ans. Not by the infusion of oyle, but by the inspiration of the holy Spirit.

Quest. When?

Ans. At our Baptisme.

Quest. Doe all Christians serue in the office of Priesthood?

Ans. No.

Quest. Why?

Ans. Because their sacrifice is not such as it should be.

Quest. How comes that to passe?

Ans. By reason they preferre not sorrow before ioy, death before life, rebuke before honour, enemies before friends, for the loue of Christ, and as he in his life did for our example.

Quest. To whom is it giuen to doe those things?

Ans. To all, but not after a like measure.

Quest. What must they doe that haue priuiledge of grace aboue others?

An. Not boast of it, but helpe to furnish them that want, chap. 11. 3.

Quest. By what example are we taught so to doe?

Ans. By the example of the members of a mans body: for, as when the foote is offended, the rest of the members, as the eye, hand and tongue, straight minister vnto it; so ought it to be in the members of Christ his body: when one faints, the rest must relieue it.

Quest. Who is the head of the mysticall body?

Ans. Christ.

Quest. Who are the Eyes?

Ans. His Preachers.

Quest. Who are the Eares?

Ans. Hearers of his Word.

Qu. Who are the Hands?

An. The Magistrates.

Qu. Who are the Feet?

An. The Subiects.

Qu. What is the duty of a Preacher?

An. To teach with sincerity.

Qu. What is the duty of an Hearer?

An. To attend with reuerence.

Qu. What is the duty of the Magistrate?

An. To rule with Iustice.

Qu. What is the duty of the Subiect?

An. To obey with lone.

Qu. What are the sinewes that binde these ioynts of the mysticall body together?

E 4

An. Compassion

An. Compassion and brotherly loue.

Qu. What is compassion?

An. A suffering with our Christian brethren, or a like feeling of the heart, that we shew to them, as if it were hapned to our selues.

Qu. What doth it produce?

An. A distributing to their necessitie: as counsell to them that erre, comfort to all them that mourne, and food to them that hunger, cloathing to them that are naked, and harbour to them that are harbourlesse, chap. 12. vers. 15. 17.

Qu. How are these vertues performed in vs?

An. By continuance in prayer.

Qu. What vices are contrary to compassion?

An. Hate, reuenge, arrogancy, and selfe-loue.

Qu. Why must we not hate?

An. Because God hath commanded loue, chap. 12. 14.

Qu. Why must we not reuenge?

An. Because reuenge is the Lords, chap. 12. 16.

Qu. Why must wee not be arrogant and high minded?

An. Because we are all of one linage, and no man hath any thing of himselfe, but what is giuen him of God.

Qu. What is selfe-loue?

An. To be wise in our owne conceits.

Qu. Doth our duty onely extend to the body of our Christian brother?

An. No: but to his minde also.

Qu. How is that?

An. We must take heede that we offend not his conscience by eating of meates, or obieruation of dayes, chap. 14. 21.

Qu. When are these precepts to be put in execution?

An. Out of hand.

Qu. Why?

An. Because the time of our saluation draweth neere, chap. 13. 11.

Quest. When to be left off?

An. Not till death.

Quest. Why?

An. Because whether we line or dye, we line and dye to the Lord, chap. 14. 8.

Qu. How doth Saint Paul conclude this Epistle to the Romanes?

An. With two things.

Qu. Which be they?

An. With Exhortation and Prayer.

Qu. What doth he exhort them vnto?

An. The reading of the Scriptures, Thankesgiuing, and to beware of false Prophets.

Qu. Why doth he exhort them to read the Scriptures?

An. Because whatsoeuer is written, is written for their, and our instruction, chap. 15. 4.

Quest. Why to Thankesgiuing?

An. Because of the mercy of God shewed vnto all.

Qu. Why to beware of false Prophets?

An. Because they raise diuisions and opinions in the Church, contrary to the doctrine of Christ, chap. 16. 16.

Quest. What is his Prayer?

An. That we might be filled with all ioy and peace that comes by faith, and with all abundance of hope.

Quest. What is Hope?

An. An assured expectation of blessednesse to

come, to which Christ Iesus bring vs, *Am.*

Qu. From whence did Paul write this Epistle?

An. From Corinth.

I CORINTHIANS.

Question.

VV Here was Paul when he writ this Epistle to the Corinethians?

An. In Syria.

Quest. What was the cause that moued him to write?

An. The Sects and diuisions that in his absence tooke roote in the Church of Corinth.

Qu. What were they?

An. Some held of Paul, some of Apollo, and some of Cephas.

Qu. How doth he reprove them?

An. By shewing them that Christ is one, and his Religion one: and therefore ought not to be diuided. And howsoeuer Paul, Apollo, and Cephas plant, it is nothing except God giue the increase, chap. 3. 6.

Quest. Whence then proceeds the knowledge of the Scriptures?

An. From the Spirit of God, chap. 2. 12.

Qu. Who is the meanes?

An. The Preacher, chap. 3. 9.

Qu. How ought he to deliver the Word?

An. Not in the intiking speech of mans wisdom, but in the plaine euuence of the spirit, ch. 2. 4.

Qu. Why?

An. Because the wisdom of the world before God is foolishnesse, and that which the world accounts foolishnesse, is wisdom before God, chap. 3. 19.

Quest. What is their offence then that perswade themselves that the Gospell is not well taught, without it be set forth with eloquence of speech?

An. They make the Crosse of Christ of none effect, attributing that vnto men, which belongs to the power of God, chap. 1. 17.

Quest. What are the inconueniences which come by conuouersies in religion?

An. Vice passeth away unpunished, and the congregation is scandalized, chap. 5. 1. &c.

Qu. What be the vices Saint Paul noteth in the Corinethians?

An. Arrogancy, incest, going to Law one with another, and fornication.

Quest. How would he haue arrogancy reclaimed?

An. By humility: If any man among you seeme to be wise in this world, let him be a fool, that he may be wise, chap. 3. 18.

Quest. How incest?

An. By excommunicating the party, chap. 5. 5.

Quest. How going to Law?

An. By chusing some one or other of their brethren to set concord betwene them, without expence of time and further charge, chap. 6. 5.

Quest. How Fornication?

An. By Marriage: To auoide fornication, let every man haue his wife, chap. 7. 2.

Quest. Which doth he most commend, marriage or the single life?

An. The single life.

Qu. Why?

An. Because it is most apt for the seruice of God,

2 CORINTHIANS.

God, by reason it is freed from cares the other is intangled with, chap. 7. 32. 33.

Qu. Doth he not likewise taxe them of Idolatry?

Ans. Yes, and of thinking the Minister a burthen to the congregation.

Quest. How doth he reprove the first?

Ans. By shewing that although they feare God in heart, yet it is not lawfull for them to eate with Idolaters.

Qu. Why?

Ans. Because in so doing, they may wound the weake consciences of others, chap. 8. 11. 12.

Quest. How doth he reprove the second?

Ans. By shewing that hee which feedeth the flocke, is worthy to eate of the milke of the flocke, chap. 9. 7.

Qu. By whose example doth he teach them to avoid these enormities?

Ans. By the example of the Jewes, who were ambitious, full of strifes, despisers of the Prophets, and prophaners of holy things, chap. 10.

Qu. Why are they taught to avoid these things?

Ans. Because their bodies are the temples of God, and therefore they ought not to make them the temples of the diuell, by suffering themselves to be polluted with such uncleanness, chap. 3. 1.

Qu. When doe they avoid them?

Ans. When they doe all things in purity of spirit and edification, chap. 14. 5.

Quest. What is the best ground of edification?

Ans. Loue.

Qu. How doe you prove that?

Ans. Because he that teacheth, although he spake with the tongue of an Angell, and haue not loue, is like a tinkling Cymball, chap. 13. 1. Hee that hath faith able to remoue mountaines, and wants loue, it is nothing, vers. 2. And he that giueth all he hath to the poore, and is without loue, profiteth nothing, vers. 3.

Qu. Loue then is necessary in all the points of Religion?

Ans. It is: for he that comes to the Lords table without loue, is an vnworthy guest: and hee that prayeth and is not in loue, collecth for vengeance on himselfe.

Qu. Wherein did the Corinthians abuse Prayer?

Ans. In not obseruing the custome of time.

Qu. What was that?

Ans. To pray bare-headed, chap. 11. 4.

Qu. Wherein did they abuse the Lords Supper?

Ans. In that some came with a carnall desire to eate, and some had filled themselves before, chap. 11. 21.

Qu. What was the presumption of their Women?

Ans. They tooke vpon them to teach, which is not allowable, chap. 14. 34.

Qu. What principall thing was to be observed amongst the teachers?

Ans. Not to teach, to pray in a strange tongue, by which the people could not be edified, nor wherunto they could not say Amen, chap. 14. 2. 16.

Qu. What is the last error Paul confuted in them?

Ans. Their doubting of the resurrection.

Qu. How doth he confute it?

Ans. By shewing that Christ is risen, which is the first fruite of them that shall rise, chap. 15.

Qu. How doth he proue that Christ is risen?

Ans. By the testimony of the Apostles, and of others that saw him: but least this might not be sufficient, he confirmes it also by reason.

To the GALATHIANS. 71

Qu. How is that?

Ans. That vntil there be a resurrection, faith and preaching are both in vaine, chap. 1. 5. 14.

Qu. How doth Paul conclude this Epistle?

Ans. With an Exhortation for the reliefe of the poore.

2 CORINYHIANS.

Question.

From whence was this second Epistle to the Corinthians written?

Ans. From Philippi, a Citie in Macedonia.

Qu. What are the principall circumstances to be considered?

Ans. Three.

Qu. Which be they?

Ans. The cause why hee writ, the persons whom he toucheth, and the matter whereof he treateth.

Qu. What was the cause of his writing?

Ans. The flexible nature of some, that notwithstanding his former perswasions, still despised his authority.

Qu. Who are the persons?

Ans. The false teachers, himselfe, and the Corinthians.

Qu. What is the matter?

Ans. A confutation of his Detractors, and a confirmation of his owne doctrine.

Qu. How confutes he his Detractors?

Ans. By prouing them teachers not for loue, but to fill their owne bellies, and that they were boasters of other mens labours, chap. 10. 1. 5. and 11. 20.

Qu. How doth he confirme his owne doctrine?

Ans. Three wayes.

Qu. How is that?

Ans. First, in respect of the ground thereof, which is Christ Iesus, chap. 4. 5. Secondly, in respect of the fruit which it had brought forth in them, which was faith, patience, and loue, chap. 8. 7. & 9. 2. Thirdly, in respect of his owne constancy, whom the persecution of the World had sealed the true minister of God.

Qu. How?

Ans. In that neither imprisonment, stripes, watching, fasting, stoning, danger by sea, nor danger by land, could terrifie him from his proceeding in his calling, chap. 6. 4. and 11. 24. to 30.

To the GALATHIANS.

Question.

What was the cause Paul writ to the Galatians?

Ans. Their declining from that which he had taught them.

Quest. What was that?

Ans. Faith in Christ Iesus.

Qu. How declined they from Faith?

Ans. In thinking to be iustified by the workes of the Law.

Quest. How doth he reprove them?

Ans. By shewing, that as many as are of the workes of the Law, are vnder the curse, chap. 3. 10.

Qu. How were they delivered from this curse?

Ans. Christ hath redeemed vs, by being made

curse for vs, chap. 3. 13.

Qu. What doth he then counsell them to doe?

An. To forsake the beggarly traditions of the Law, as Circumcision, and the obseruation of dayes and times, chap. 4. 9. 10.

Qu. What was the reason?

An. Because neither Circumcision, nor vncircumcision auails any thing, but a new creature, chap. 6. 15.

Qu. What is vnderstood by a new creature?

An. One regenerated by Faith, as being dead to sinne, and risen againe through Christ, to newnesse of life, chap. 2. 19. 30.

Qu. How are we knowne to be regenerate?

An. If we bring forth the fruits of the Spirit.

Qu. What are the fruits of the Spirit?

An. All kindes of vertuous lining, chap. 5. 22.

Qu. Where was Paul when he writ this Epistle?

An. At Rome.

PAVL to the EPHESIANS.

Question.

VV *What was the estate of the Ephesians when Paul writ vnto them?*

An. As it is of all those amongst whom Gods wrath hath bene sowne.

Qu. How is that?

An. The good seede of Pauls doctrine was mingled with the cockle and weedes of false teachers.

Quest. In such a needefull businesse how chance he did not rather goe vnto them then write?

An. Because he was prisoner in Rome.

Qu. What method doth he vse in confirming the Ephesians in the faith which hee had before taught them?

An. First, he vseth an Admonition; then a Prayer; and last of all, an Exhortation.

Qu. Of what doth he admonish them?

An. Of foure things.

Qu. Which be they?

An. First, he shewes, that they were predestinated to the calling of Christians before the foundation of the world, and therefore it was nothing that had hapned vnto them by chance, chap. 1. 4. 11. Secondly, he put them in minde, that the ground of their Faith is Christ Iesus, to whom all power both in Heauen and Earth was giuen, and therefore they needed not to stand doubtfull of their reward, chap. 1. 20. to 23. Thirdly, hee records in what estate they were before they were called.

Qu. What was that?

An. That they were vnder the power of Sathan, and dead through sinne, and therefore being now quickned by the spirit of Christ; the farther they were off from grace, the greater debtors they were now for the same, chap. 2. 4. 5. Fourthly, hee bids them not faint, because of the persecution which they saw was laid vpon him.

Qu. What reason shewes he for that?

An. Because it was to their glory, chap. 3. 13.

Qu. In what respect could his persecution be to their glory?

An. In this, that seeing him constantly indure imprisonment and death, for the truth of the Gospell, which he had preached vnto them, they might assure themselves his doctrine was the word of

God, and no tradition of man.

Qu. For what doth he pray to God for them?

An. For three things.

Qu. Which be they?

An. First for the strength of his holy Spirit, chap. 3. 19. Secondly, that hee would giue them a faithfull heart, Exod. 17. And thirdly, to endure them with vnfained charity.

Qu. How manifold is his exhortation?

An. Two-fold.

Qu. As how?

An. Generall and particular.

Qu. What is his generall exhortation?

An. Certaine obseruations, common to all men, to walke worthy of their calling, chap. 4. 1.

Qu. What is their calling?

An. Christianity.

Qu. What is the end thereof?

An. An eternall life.

Qu. Who hath called vs therunto?

An. God the Father, by his Sonne Christ Iesus, chap. 3. 11.

Qu. By what meanes?

An. By two kindes of meanes.

Qu. Which be they?

An. First, by outward meanes, as by afflictions and persecutions: and secondly, by inward meanes, as by the working of Gods word in our hearts, and the wholesome admonition of his holy Spirit, chap. 4. 30.

Qu. How may we walke worthy of our vocation?

An. If we auoide lying, anger, theft, filthy speaking, and imbrace humility, meekenesse, patience, charity, and vniuity of spirit, chapter 4. 2. 3. and verl. 25. to 31.

Qu. What is humility?

An. Not to preferre our selues before others, nor to despise others in respect of our selues.

Qu. What is meekenesse?

An. Not to be easily moued to anger.

Qu. Is it not lawfull then to be angry with such an offender?

An. Yes; so we be not angry vnto sinne, nor let the Sunne goe downe vpon our wrath, chap. 4. 26.

Qu. How may we be angry and not sinne?

An. If we so bridle our fury, as that we breake not forth into any wicked and vnlawfull act.

Qu. What is patience?

An. A quiet digesting of wrong, and leauing the reuenge to God.

Qu. What is charity?

An. A compunction of heart, whereby one Christian is incited to helpe and succour another.

Qu. What call ye the vniuity of the spirit?

An. An agreement together of Gods people in true faith and doctrine, without sect or dissention.

Qu. Why ought we to walke in vniuity of spirit?

An. Because God which hath created vs, Christ which hath redeemed vs, and the holy Ghost which hath sanctified vs, is but one: and the meanes whereby we are saned, one, that is to say, Faith: and therefore we ought to agree together in minde, as children of one Father, or as Heyres ordained all for one happy inheritance, chap. 4. 4. 5. 6.

Qu. Having declared what the vertues are which Saint Paul would haue vs follow, rehearse the vices which he would haue vs auoid?

An. Lying,

An. Lying (as I said before) theft, anger, and filthy speaking, and out of the fifth chapter, countenances, fornication, drunkenness, false doctrine, foolish and idle jesting.

Qu. What is a lye?

An. A counterfeit and false declaration of the thought and minde, as when we speake one thing, and thinke another.

Qu. What is theft?

An. Not onely to steale with the hand, but all manner of deceit, and vnlawfull gaine.

Qu. What is anger?

An. A desire of reuenge for some wrong done vnto vs, or vnto them whom we loue.

Qu. Of how many sorts is it?

An. Of two.

Qu. Which be they?

An. Naturall or Diabollicall.

Qu. What call you the naturall anger?

An. The anger that is in a Magistrate towards the Subject, a Father toward his childe, or a Master toward his seruant or scholler; for the due correction of such vices, as they perceiue in them, to the dishonour of God.

Qu. What is Diabollicall anger?

An. So to be incensed, as to wish the destruction of any one.

Qu. Wherein consists filthy communication?

An. In swearing, cursing, blaspheming, immodest words, and idle jesting.

Qu. How must Christians then frame their daily conference?

An. In such sort, as it may be to the edification one of another, speaking vnto themselves in Psalmes and Hymnes, and spirituall Songs, and giuing thanks to God for all things, chap. 5. 19. 20.

Qu. What is countenances?

An. A greedinesse to gaine, without regard of their owne necessities, or the necessity of others.

Qu. What is Fornication?

An. A polluting of the soule with lust of body.

Qu. What is drunkennesse?

An. A confounding of reason, and the senses, with immoderate drinking.

Qu. What is false doctrine?

An. Any thing that is taught contrary to the truth of Gods word.

Qu. How are they said to lead their liues that delight in any of these abuses?

An. Improuidently.

Qu. Why?

An. Because they neglect the will of God to follow their owne ways.

Qu. How are they said to lead their liues that abhorre them?

An. Circumspectly.

Qu. Why?

An. Because they preferre the will of God before their owne imagination, chap. 5. 15. 17.

Qu. What is Pauls particular exhortation in this Epistle?

An. The duty of husbands and wines, parents and children, masters and seruants.

Qu. What is the duty of husbands towards their wines?

An. To loue them as Christ loued his Church, who gaue his life for it, chap. 5. 25.

Qu. What is the duty of wines towards their husbands?

An. To submit themselves vnto their husbands, as vnto the Lord, chap. 5. 22.

Qu. What is the duty of parents towards their children?

An. Not onely to feede and cloath them, but to bring them vp in the feare of the Lord, chap. 6. 4.

Qu. What is the duty of children towards their parents?

An. To honor and obey them with bodily reuerence, and with the vnfeined loue of the heart, chap. 6. 12.

Qu. What is the duty of masters to their seruants?

An. Not to defraud them of their due, nor to vse cruelty towards them, remembering that they themselves haue also a master in heauen, chap. 6. 11.

Qu. What is the duty of seruants to their masters?

An. To obey and labour for them in singleness of heart, and not with eye-seruice.

Quest. How is that?

Ans. To doe all things (whether their master be absent or present) as if God beheld them.

Quest. How doth Saint Paul wish the Ephesians, and in them vs, to arme our selues for the accomplishing of these, and all other duties?

An. First, to gird them with the girdle of truth; secondly, to put on the breast-plate of righteousness. Thirdly, to be shod with the shooes of the preparation of the Gospell of peace. Fourthly, to take the shield of faith. Fifthly, the helmet of saluation. Sixthly, the sword of the spirit, chap. 6. 14. to 17.

Quest. What is understood by the girdle of truth?

Ans. A binding of our selues to the obseruation of the word of God.

Qu. What by the breast-plate of righteousness?

An. A good conscience, or innocency of life.

Qu. What by the shooes of peace?

An. Friendly and quiet conuersation.

Qu. What by the shield of faith?

An. The righteousness of Christ, able like a brazen shield, to protect and conserue vs from the darts of the world, the flesh, and the diuell.

Qu. What by the helmet of saluation?

An. The strength and the power of Christ, being for our sake vanquisher of hell, death and sinne.

Qu. What by the sword of the spirit?

An. The word of the euertling God, which as a sword we must draw forth to defend our selues, and offend our spirituall enemies.

Qu. What is the speciall quality required in him that is thus armed?

An. Prayer, and continuall watchfulness, chap. 6. 11.

TO THE PHILIPPIANS.

Question.

What were the Philippians?

Ans. Exiles of Philippi, a Citie in Macedonia, where Saint Paul had planted the Gospell.

Qu. What moued him to write vnto them?

Ans. Two things.

Qu. Which be they?

Ans. First, the generall care he had for all the people

people of God: secondly, that he might shew his thankfulness toward the Philippians.

Qu. For what?

An. For sending him reliefe after they knew he was prisoner in Rome.

Qu. By whom did they send him reliefe?

An. By Epaphroditus a professor of the Gospell.

Qu. How doth he shew his thankfulness toward them?

An. Two wayes.

Qu. Which be they?

An. First, in praising God for them, and then in praying vnto God for them.

Qu. How doth he praise God for them?

An. In that it had pleased him to receiue them into the fellowship of the Gospell, chap. 1. 5.

Qu. How and in what sort doth he pray for them?

An. Three manner of wayes.

Qu. Which be they?

An. First, that God which had begun this good worke in them, would continue it vntill the day of Christ Iesus, chap. 1. 8. Secondly, that they might be able through his grace to discerne true doctrine from false, ch. 1. 10. Thirdly, that they might abound in loue: and the workes of righteousness, ch. 1. 11.

Qu. How doth he encourage them, lest his imprisonment should make them faint?

An. Three wayes.

Qu. Which be they?

An. First, in respect of others: Secondly, of himselfe: Thirdly, by the example of Christ.

Qu. How in respect of others?

An. That as others in beholding his constancy were boldned, and did more frankly profess Christ, so hee hoped they would doe, chapter 1. verse 14.

Qu. How doth hee encourage them in respect of himselfe?

An. That as he knew Christ should be magnified in his body, whether he liued or died: so he doubted not but that they should be of the same minde, chap. 1. 10.

Qu. How by the example of Christ?

An. That as Christ being God, became man, being free, became bound: being Lord and Master over all, became a seruant to all: and for our sake, was content to suffer all reproach and tyranny; yea, death itselfe: so we for his sake should not reuise to doe the like, chap. 2. 5. to 11.

Qu. What reason doth he alledge, the better to perswade vs therunto?

An. A two-fold reason.

Qu. What is that?

An. First, as touching the reward of our persecutors: secondly, as touching the reward of vs that are persecuted.

Qu. What doth he say shall be the reward of our persecutors?

An. Perdition.

Qu. What of vs that are persecuted?

An. Salvation, chap. 1. 28.

Qu. How doth he conclude these circumstances?

An. With a necessity to suffer with Christ, if we will be thought to beleene in Christ, chap. 1. 29.

Qu. What doth Paul exhort vs vnto in this epistle?

An. Concord, meeknesse of minde, and godly conuersation.

Qu. How to concord?

An. That wee be of one iudgement in religion, chap. 2. 1.

Qu. How to meeknesse of minde?

An. That nothing be done through vain-glory; but every man to esteeme other better then himselfe, chap. 2. 3.

Qu. How to godly conuersation?

An. That whosoever is true, iust, and of good report, him to follow, chap. 4. 8.

Qu. What doth he bid vs to beware of?

An. False Teachers.

Qu. What names doth hee attribute vnto false Teachers, whereby to know them?

An. He called them dogs, euill workers, cozoners, belly-gods, enemies to the Crosse of Christ, and minders of earthly things, chap. 3. 18. 19.

Qu. And wherefore doth he call them dogs?

An. Because like dogs, they barke against the doctrine of the Gospell.

Qu. And why euill workers?

An. Because in the harvest of the Lord, they seeke not his glory, but their owne commodity.

Qu. Why cozoners?

An. Because they teach that circumcision, and workes of the Law are necessarie to saluation.

Qu. Why belly-gods?

An. Because to satisfie the lust of their flesh, they care not with what ceremonies they seduce Gods people.

Qu. Why enemies to the crosse of Christ?

An. Because they are Christians in name onely, and not in deede.

Qu. Why minders of earthly things?

An. Because their chiefe care is to be rich, and to rise to promotion.

Qu. How doth Paul make knowne the true Ministers of God?

An. By five especiall notes.

Qu. Which be they?

An. First he saith, they hold it a glory to die for the confirmation of their Disciples faith, ch. 2. 17. Secondly, they put no confidence in earthly things, chap. 3. Thirdly, they doe esteeme all things losse, and as very dang, for the excellent knowledge of Christ, chap. 3. 8. Fourthly, they preach the righteousness of Christ, and not mens workes, verse 9. Fifthly, their conuersation is in heauen, from whence they expect Christ, by whose coming they hope to be made immortall, chap. 3. 20. 21.

Qu. What is it to haue our conuersation in heauen?

An. To liue like a Saint on earth.

Qu. That we may be able to doe so, what is required of vs?

An. Three things.

Qu. Which be they?

An. Faith toward God, loue towards our neighbour, and sobriety towards our selues.

To the COLOSSIANS.

Question.

What were the Colossians?

An. A people dwelling in Colosie, a Citie of Phrygia, whom Paul saluteth in the name of Christ.

Qu. After his salutation, what did he?

An. Gue God thanks for them.

Qu. Why?

An. Because

An. Because of their faith in Christ Iesus.

Qu. How doth he strengthen that faith?

An. First by prayer, and then by exhortation.

Qu. To whom doth he pray?

An. To God.

Qu. For what?

An. For fixe things.

Qu. Which be they?

An. First, that they may be filled with the knowledge of the will of God, in all wisdom and spirituall vnderstanding, chap. 1. 5.

Quest. What is wisdom?

Ans. The knowledge of earthly things.

Quest. Proceede: what is the second thing?

Ans. Secondly, he prayeth that they may walke worthy of the Lord, chap. 1. 10.

Quest. How is that?

Ans. To the honour of God, and the profit of others.

Qu. What is the third thing?

An. That they may be fruitfull in all good workes, chap. 1. 10.

Qu. What call you good workes?

An. The testimony of a lively faith, set forth by the deedes of mercy.

Qu. What is the fourth thing?

An. That they may encrease in the knowledge of God, chap. 1. 10.

Qu. How shall they encrease?

An. By the dew of Gods mercy, and the Sunshine of his righteousnesse.

Qu. What is the fifth thing?

An. That they may be strengthened.

Qu. With what?

An. With the glorious power of Christ.

Qu. To what end?

An. To endure with patience and ioy, the afflictions of this life, chap. 1. 11.

Qu. What is the sixth thing?

An. That they may be alwayes thankfull vnto God.

Qu. Doth he shew any reason why they ought to be thankfull?

An. Yes, first in that God had made them meet to be partakers of the inheritance of Saints: And secondly, in that he had deliuered them from the power of darknesse, and brought them into the kingdome of light, chap. 1. 12. 13.

Qu. By whose meanes?

An. By Christ their Redeemer, the Image of the invisible God, the head of the Church, the first borne of the dead, and the Peace-maker betweene God and men.

Qu. What doth he exhort them vnto?

An. To cleaue vnto none but vnto this Christ.

Qu. Why?

An. Because in him onely they shall be compleat and perfect, chap. 2.

Qu. Where must we seeke him?

An. In heauen.

Qu. How?

An. By setting our affections on things that are aboue, and not on things that are on earth, chap. 3. 2.

Qu. When are our affections set vpon things that are aboue?

An. When we liue after the good motions of the spirit.

Qu. When vpon things that are vpon the earth?

An. When we liue after the desires of the flesh.

Qu. Shew me a difference betwene the spirit and the flesh?

An. The flesh faith, rather steale then suffer want: the spirit faith, thou shalt not couet another mans goods: the flesh faith, reuenge where thou hast taken wrong: the spirit faith, forgine as Christ hath forgien thee, chap. 3. 13.

Qu. When doth the spirit fall vpon us?

An. In Baptisme.

Qu. How may we grieve this spirit?

An. By abusing the good graces of God, which it bringeth with it, as by turning mercy into cruelty, humility in pride, and by applying the time appointed to Gods seruice, to the seruice of the world.

Qu. How is time lost to be redeemed?

An. By spending it more vertuously then heretofore we haue done: as if we haue beene careless, now to be watchfull: if we haue forgot God and his benefits, now to pray vnto him, and be thankfull. If we haue beene idle talkers, now to season our words with the salt of wisdom and edification, chap. 4. 6. 2.

1 THESSALONIANS.

Question.

How is this Epistle diuided?

An. Into two parts.

Qu. Which be they?

An. Into a commendation, and an exhortation.

Qu. For what doth hee commend the Thessalonians?

An. First, for their readinesse to heare, and secondly, for their profiting by hearing.

Qu. How did he know they profited by hearing?

An. By three things which he saw begin to flourish amongst them.

Qu. And what were those?

An. Effectuall faith, diligent loue, and patient hope, chap. 1. 3.

Qu. What is effectuall faith?

An. That faith which brings forth good workes.

Qu. Diligent loue, what is it?

An. That loue which hath a care to benefit whom it loneth.

Qu. Patient hope, what is it?

An. Hope that giueth a man courage to endure all the afflictions of this life without repining, because he depends vpon the reward promised in Christ.

Qu. And what is that?

An. Eternall life.

Qu. How many kindes of loue are there?

An. Three.

Qu. Which be they?

An. First, loue in the Magistrate to labour for the glory of God, and benefit of the commonwealth. Secondly, loue in the Minister to feede his flocke. Thirdly, loue in the priuate man, to maintaine the welfare of his friend and neighbour.

Qu. How doe they receive the Gospell that receive with such profit?

An. They receive it not in word onely but in power also, chap. 1. 5.

Qu. What assurance doth it bring vnto them?

An. That

An. That they are the elect children of God,
chap. 1. 7.

Qu. But what are these men vnto God?

An. A glory.

Qu. What vnto the world?

An. A good example, chap. 1. 7.

Qu. How doth Paul commend himselfe?

An. First: for his loue towards them: secondly, for his diligence in teaching: thirdly, for his purity of doctrine.

Qu. Wherein did he shew his loue?

An. In foure respects.

Qu. Which be they?

An. First, in protesting, that he was not onely willing to haue dealt the Gospell vnto them, but also his owne life, chap. 2. 3. Secondly, in sending Timotheus vnto them for their comfort, when he could not come himselfe, chap. 3. 5. Thirdly, in esteeming their constancy in the faith, his life, and their fainting his death, chap. 3. 8. Fourthly, in continuall praying for them, that their hearts might testable and blamelesse in holinesse, before God and the world, chap. 3. 1. 3.

Qu. Wherein did he shew his diligence in teaching?

An. In that he laboured night and day for their instruction, chap. 2. 9.

Qu. Wherein the purity of his doctrine?

An. In that it was without deceit, flattery, couetousnesse, vaine-glory, and not to please men, but God, chap. 1. 13. to 18.

Qu. Was not Paul vaine-glorious then when he did thus praise himselfe?

An. No.

Qu. Why?

An. For two causes.

Qu. Which be they?

An. First, in that he did it not to win praise to himselfe, but to allure them to embrace the Gospell which he taught: and secondly, to shew what difference there was betweene him and his doctrine, and the false teachers and their doctrine.

Qu. What doth he exhort the Thessalonians vnto?

An. To keepe their bodies as vessels of holinesse.

Qu. Why?

An. Because God had called them not to vncleannesse, but to purity of life, chap. 4. 7.

Qu. What must they doe to keepe their bodies holy to the Lord?

An. Fly from lust, oppression, fraud, contention, idlenesse, and all apparance of euill, chap. 4. 3. to 12. and chap. 5. 2. 2.

Qu. What doth he annex to his exhortation?

An. A reprehension.

Qu. For what doth he reprehend them?

An. For two things.

Qu. Which be they?

An. For mourning for the dead, and curious searching to know when should be the time of Christ his second coming.

Qu. Ought we not then to moune for the dead?

An. No: not in that manner as Idels doe, which thinke their dead shall neuer rise againe.

Qu. How then?

An. As good Christians should, who account of death but as a sleepe, out of the which the faithfull shall one day awake to their eternall ioy, chap. 4. 14.

Qu. Why doth he forbid them to search for the time of Christ?

An. For two causes.

Qu. Which be they?

An. First, because they can neuer certainly know it, being a thing hidden from the Angels in heauen, much more from men on earth: and secondly, because he would rather haue them make themselues ready thereunto, knowing it will come suddenly, and as a thiefe in the night, then for to enquire after the houre.

Qu. How must they make themselues ready for it?

An. In walking like the children of light, and not like the children of darknesse, chap. 5. 5.

Qu. How is that?

An. In peace and loue one toward another: in watching, praying, continuall thanksgiuing, hearing the word preached, and reuerencing the Ministers, chap. 5. 6. 13. to 10.

2 THESSALONIANS.

Question.

VVhat is to be gathered out of this second epistle to the Thessalonians?

An. The triall of faith.

Qu. How is faith tried?

An. By affliction.

Qu. What is the fruit of affliction?

An. Patience, chap. 1. 4.

Qu. And what procedes of Patience?

An. The righteous iudgement of God, chap. 2. 5.

Qu. Who will God iudge?

An. The afflicter, and the afflicted.

Qu. How will he iudge the afflicter?

An. In flaming fire, rendring vengeance, chap. 1. 8.

Qu. How the afflicted?

An. In mercy, giuing them rest, chap. 1. 7.

Qu. When shall this iudgement be?

An. At the latter day, when the Lord Iesus shall shew himselfe from heauen with his mighty Angels, chap. 1. 7.

Qu. What shall be a signe of that day?

An. The falling away of many from the faith, chap. 2.

Qu. By whose means shall they fall away?

An. By the means of Antichrist.

Qu. What is Antichrist?

An. The man of sinne, that opposeth himselfe against all that is called God, chap. 2. 4.

Qu. By whom will he worke?

An. By Sathan.

Qu. In what manner?

An. With great power, but in all deceiueablenesse, chap. 2.

Qu. Amongst whom?

An. Not amongst the Elect, but them that shall perish, chap. 2. 10.

Qu. Why not amongst the Elect?

An. Because from the beginning they are chosen to saluation, chap. 2. 13.

Qu. Therefore what ought to be the care of the Elect?

An. To stand fast to the doctrine which they haue received, chap. 2. 15.

Qu. What is the meanes whereby they may be able to stand fast?

An. Prayer.

Qu. What must they pray for?

An. Two

An. Two things.

Qu. Which be they?

An. That the word of God may haue free passage, and that they may be deliuered from the company of the wicked, chap. 3. 1. 16.

Qu. Whose steps doth Saint Paul counsell them to follow?

An. His owne.

Qu. Whertin?

An. First, in vprightnesse of minde, and then in labouring before they eate, chap. 3. 7. 12.

Qu. How must they be used that follow not his instruction?

An. Excommunicated, chap. 3. 14.

Qu. Tell me what excommunication is?

An. To be banished the Congregation of God.

Qu. As an enemy to be utterly cast off?

An. No: but as a friend to be won to amendment of life, chap. 3. 15.

1 TIMOTHIE.

Question.

What was Timothy?

An. A disciple of Pauls, and a professor of the Gospell.

Qu. Where did he professe it?

An. In Ephesus.

Qu. What doth Paul admonish him of?

An. His duty.

Qu. In what consisteth his duty?

An. In reading the Word, and rebuking of sinne.

Qu. How must he rebuke sinne?

An. Openly.

Qu. Why?

An. Because others may take heede, chap. 5. 20.

Qu. Is there no difference to be made?

An. Yes.

Qu. In what?

An. The elder sort may be rebuked as Fathers: the yonger as brethren, chap. 5. 1.

Qu. How must we teach all men?

An. To pray.

Qu. In what sort?

An. By lifting vp of pure hands, chap. 2. 8.

Qu. For whom?

An. For all people, but specially for Princes and Rulers.

Qu. To what end?

An. That vnder their authority we may leade a quiet and peaceable life.

Qu. How all Women?

An. To array themselues with shamefastnesse and modesty, and not with gold, Pearle, or broied red haire, chap. 1. 6.

Qu. How Ministers?

An. To be blamelesse, the husband of one wife, watchfull, sober, harborous, apt to teach, no drunkard, quarreller, or couetous, chap. 3. 2. 3.

Qu. How Widowes?

An. To exercise deedes of charity, to bring vp their children vertuously, not to be idle prattlers gadding from house to house, chap. 5. 10. 13.

Qu. How rich men?

An. Not to be high minded, nor put confidence in vncertaine things: but be ready to distribute to them that want, chap. 6. 17.

Qu. What is the best gaine?

An. Godlinesse, chap. 6. 6.

Quest. Why?

Anf. Because they that would be rich, fall into many temptations and snares, that drowne them in perdition and destruction, chap. 6. 9.

2 TIMOTHIE.

Question.

How is this Epistle diuided?

Anf. Into two parts.

Quest. Tell me which be they?

Anf. Into an Exhortation, and a Prophecie.

Quest. But what doth Paul exhort vnto?

Anf. Stedfastnesse in faith, and patience in suffering for the same, chap. 1. 14.

Quest. Why?

Anf. Because those that will raigne with Christ, must suffer with Christ, chap. 2. 12.

Quest. By what example?

Anf. By the example of the Souldier, husbandman, and of him that contendeth for a mastery, neither of which receive recompence, except they first labour, chap. 2. 4. 5. 6.

Qu. What hindereth our saluation in this behalfe?

An. Contending about frivolous and vaine questions.

Quest. How?

Anf. In that they ingender strife, chap. 2. 14. 13.

Quest. Of what doth he prophesie?

Anf. The perillous times to come, chap. 3. 1.

Quest. How should the times to come be perillous?

Anf. By reason of wicked men.

Quest. What wicked men?

Anf. Louers of themselves, couetous, boasters, proud, and cursed speakers, disobedient to parents, without naturall affection, &c. chap. 3. 2. 3. 4. 5.

Quest. By what meanes therefore doth he teach Gods Ministers to repress the malice of such men?

Anf. By preaching the word in season, and out of season, by improving, rebuking, and exhorting with all long suffering and doctrine.

PAVL TO TITVS.

Question.

Where was Titus when Paul writ vnto him?

Anf. In Crete.

Qu. To what end was he there?

An. To finish the doctrine which Paul had begun.

Qu. How must he be armed thereunto?

An. With boldnesse, as Gods Ambassadour, and by shewing himselfe an example of good workes, and integrity of life, chap. 2. 7. 15.

Qu. To whom?

An. To all whom he taught.

Qu. Who were those?

An. Both young and old.

Qu. What doth he teach the old?

An. The Men to be sober, honest, discreet, sound in Faith, Loue, and Patience, chap. 2. 2. The woman to be holy, and not giuen to wine.

Qu. What doth he teach the yong?

An. The

An. The Men to be sober minded, women to be chaste, obedient to their husbands, and no gadders abroad, chap. 2. 5.

PAUL TO PHILEMON.

Question.

From whence was this Epistle written?
An. From Rome.

Qu. Upon what occasion?

An. Onesimus, a servant to Philemon, being fled from his Master, Paul winneth to Christ, and sends him backe againe.

Qu. By what entreaty?

An. That Philemon would receive him.

Qu. How?

An. As if Paul himselfe were present, ver. 17.

Qu. For what reason?

An. Because he was now, not onely his servant, but his brother in the Lord.

Qu. How?

An. In that he professed the Gospell.

The Epistle to the HEBREVVES.

Question.

Who writ this Epistle?
An. It is not knowne.

Qu. What is handled in it?

An. The difference betweene the Priesthood of Christ, and the Leviticall Priest-hood.

Qu. How doe they differ?

An. In five points.

Qu. Which be they?

An. As touching the Office, the Temple, the Sacrifice, the Ceremonies, and the effect.

Qu. How doe they differ as touching the Office?

An. The Priest-hood of the Levites was externall, and after the order of Aaron: the Priest-hood of Christ is spirituall, and after the order of Melchisedech.

Qu. What is it to be a Priest after the order of Melchisedech?

An. To be a Priest, a Prophet, and a King, not for a month, a yeere, or an age, but for ever, chap. 7. 3. and 23.

Qu. Why are all those three titles attributed?

An. Because he sanctifies vs from sinne, teacheth vs by his wisdom, and governeth vs by his power.

Qu. How doe they differ as touching the Temple?

An. The Temple of the Levites was built with hands, and but to endure for a time: the Temple of Christ is built by the holy Ghost, chap. 8.

Qu. How doe they differ as touching their Sacrifices?

An. The Levites did offer the blood of Goats and Bulls: but Christ his owne precious blood.

Qu. How touching their Ceremonies?

An. The ceremonies of the Levites were corporall, as the attyring of the body, and other externall oblations: but the ceremonies of the Gospell are spirituall, as the vertuous disposition of the soule.

Qu. How touching their effects?

An. The sacrifices of the Levites, though many

times offered, did scarce sanctifie the body: the Sacrifice of Christ, but once offered, sanctifies both body and soule, chap. 9. 14. and 28.

Qu. In whom?

An. In all that have Faith.

Qu. What is Faith?

An. The ground of things which are hoped for, and the evidence of things which are not seene, chap. 11. 1.

Qu. How doe the Temples of Moses and Christ agree?

An. The Temple of Moses had three separations, as the holiest of all, whereinto the high Priest onely entered, and that but once every yeere: the Tabernacle of the Congregation, where the Levites remained: and the open Court, where the people had resort. So in the Temple of Christ, there is the Spirit, the Soule, and the Body.

Qu. What difference is betweene the Spirit and the soule?

An. By spirit is understood regeneration through faith in Christ, and by soule is understood man in his first corruption, living according to the rule of reason, without the knowledge of Gods Word or faith.

Qu. Being once grafted into faith, what is it to fall from it?

An. Sinne against the Holy Ghost, which is unpardonable, chap. 6. 4. and chap. 10. 16.

Qu. How may we fall from Faith?

An. If when we have once received the knowledge of Christ, we afterward deny him.

Qu. What therefore are the Hebrewes counselled to doe?

An. To keepe the profession of their hope without waxing, chap. 10. 23.

Qu. How must that be?

An. Through patience.

Qu. Wherein?

An. In esteeming light the troubles of this life, by setting before their eyes the joy of the life to come.

Qu. What have they to encourage them?

An. The words of our Saviour.

Qu. What are they?

An. My Sonne, faint not when thou art rebuked, for whom the Lord loneth, he chasteneth, and scourgeth every Sonne that he receiveth, ch. 12. 5. 6.

Qu. Is there nothing else required but patience?

An. Yes: the sacrifice of a Christian.

Qu. What is that?

An. To praise God alwayes, and distribute to the poore, chap. 13. 15. 16.

The general Epistle of James.

Question.

Why is this called the generall Epistle of James?

An. Because it is not written to any one man nor country, but generally to all the Jewes dispersed through many countries.

Qu. What doth it containe?

An. The effects of our Iustification, as Paul: the Romanes, declared the cause.

Qu. What is the cause of Iustification?

An. Faith.

Qu. What are the effects?

An. Good works, chap. 2. 24.

Qu. How is Faith divided?

An. Into

An. Into two parts.

Qu. Which be they?

An. A lively faith, and a dead faith.

Qu. What is a lively Faith?

An. Faith made knowne by good workes.

Qu. What is a dead Faith?

An. Faith without good workes, and so the Diuell is said to haue Faith, chap. 2.17.19.

Qu. What be the good workes Saint James exhorteth vnto?

An. Patience, prayer, loue, to beware of ambition, swearing, contention: to bridle the tongue, and rule the affections, not to speake euill one of another, not to be friends of this world, &c.

Qu. From whence proceede good workes?

An. From God, chap. 1.17.

Qu. From whence euill?

An. From our owne concupiscence, chap. 1.14.

Qu. What saith Saint James of patience?

An. Blessed is the man that endures temptation, for when he is tryed, he shall receiue the crown of life, chap. 1.12.

Quest. What saith he of prayer?

An. Let him that asketh, aske with faith, and wauer not, chap. 1.6.

Qu. Of loue, what saith he?

An. He that loueth his neighbour as himselfe, fulfilleth the Law, chap. 2.8.

Quest. Of ambition, what?

An. God reiecteth the proud, and giues grace to the humble, chap. 4.6.

Quest. What of swearing?

An. Before all things my brethren, sweare not, neither by heauen, earth, nor any other oath; but let your yea, be yea, and your nay, nay; least ye fall into condemnation, chap. 5.12.

Quest. What of contention?

An. Where enuying and strife is, there is all manner of euill workes, chap. 3.16.

Quest. What of the tongue?

An. That it is a fire, and a world of wickednesse, defiling the whole body if it be vngoverned, chap. 3.6.

Qu. What of euill speaking?

An. If a man speake euill of his brother, he speaketh euill of the Law, chap. 4.11.

Quest. Who are the friends of the world?

An. Such as esteeme more of riches, honours, and such like, then of the word of God.

Qu. What saith James of such men?

An. He bids them weepe and howle, for the miseries that shall come vpon them; their riches are corrupt; and their garments are moth-eaten, their gold and siluer is cankered, and the rust thereof shall be a witness against them, chap. 5.1.2.3.

Quest. What is the best vse of riches?

An. To imploy them in doing of good, and in relieuing the poore, the fatherlesse and widdowes, and that is called pure religion, and vndefiled before God, chap. 1.17.

Qu. Euery one therefore that beareth the word of God, is not religious?

An. No: but such onely as are doers thereof, chap. 1.22.

The first Epistle generall of PETER the Apostle.

Question.

What is contained in this first Epistle of Peter?

An. Three things.

Quest. Which be they?

An. The calling of Christians, their dignity, and fruits of their calling.

Qu. Who hath called them?

An. Christ.

Qu. How?

An. Through obedience and sprinkling of his blood, chap. 1.2.

Qu. To what?

An. To an inheritance immortall and vndefiled, that fadeth not away, but is reserved in heauen for vs, chap. 1.4.

Quest. How must we apprehend it?

An. By faith, chap. 1.5.

Quest. What is the dignity of Christians?

An. They are said to be a royall Priest-hood; a holy nation, a peculiar people, chap. 2.9.

Quest. What is the fruit of their calling?

An. To shew the vertues of him that called them, chap. 2.9.

Qu. How is that?

An. Being holy as he is holy, and since he hath called vs out of darkenesse into light, to walke as in the day time, by laying aside all malicioufnesse, all guile and dissimulation, all enuy and euill speaking, chap. 2.1 and 9.

Qu. How shall we doe these things, the world euery howe prouoking vs to the contrary?

An. By setting before vs the example of Christ, which gaue his life for his enemies; and when hee was reuiled, reuiled not againe; and when he suffered, threatened not; but committed it to him that iudgeth righteously, chap. 2.21.22.

Quest. What brings vs to this obedience?

An. The loue we owe to Christ, that hath begotten vs anew to righteoufnesse: and the feare not to be partakers of his merities, because of the small number of them that shall be saved.

Quest. Who is the efficient cause of our saluation?

An. God the Father.

Quest. Who is the materiall cause?

An. The obedience of Christ to the death of the Crosse.

Quest. What is the formall cause?

An. Our effectuall calling.

Quest. What is the finall cause?

An. Our sanctification.

Quest. Wherein standeth our sanctification?

An. In two things.

Quest. Shew me which be they?

An. In dying to sin, & liuing to God, chap. 4.2.

Quest. When doe we liue to God?

An. When we mortifie the lusts of the flesh, chap. 4.2.

Quest. Wherein consisteth this mortification?

An. In particular d. ties.

Quest. What be those?

An. The duties of rulers, subiects, husbands, wiues, masters, seruants, and Pastors of the Church, &c.

Qu. What

Qu. What doth he counsell as touching every mans private selfe?

An. To be sober and watching in prayer.

Quest. What is Prayer?

Ans. A calling vpon the name of God in time of necessity.

Quest. What are the properties?

An. It must be from the heart, with true faith, in the name of Christ, and in few words.

Qu. What is the efficacy of Prayer?

Ans. It overcometh God, which overcometh all things.

Quest. What doth Peter counsell vs to do as touching others?

Ans. One to suffer with another, to loue our brethren, to be pittiful, not to render euill for euill, but contrariwise to blesse, chap. 3.8.9.

Qu. Why must we loue?

An. Because God hath loued vs.

Qu. Why must we suffer?

An. Because therein we are blessed, chap. 4.14.

Qu. How must we suffer?

An. Not as murderers, thieves, or euill doers, but as louers of faith, chap. 4.15.

Qu. Why are we bound to these vertuous actions?

An. Because thereby God is glorified, ch. 3.13.

2. Epistle of PETER.

Question.

What doth Peter exhort vs vnto in this second Epistle?

An. That hauing once received the knowledge of the Gospell, to confirme and establish it in vs by good workes, and to sticke vnto it, euen vntill the last gaspe, chap. 1.10.

Qu. Why?

An. Because, as Saint Paul saith: So runne that ye may obtaine: so Saint Peter saith, by making sure your Election, that is, not being idle or vnfrauctfull in your calling: an entrance is made vnto you into the kingdome of our Lord and Saviour Iesus Christ, chap. 1.11.

Qu. What is the gate vnto that entrance?

An. Death.

Qu. What is death?

An. The laying downe of the Tabernacle of the flesh, chap. 1.14.

Qu. Why doth he call this flesh of ours a Tabernacle?

An. Because we dwell therein as strangers, not for euer, but for a certaine time.

Qu. How doth Peter confute the doctrine of faists?

An. By shewing it is no deceivable fables, but the truth it selfe descended from heauen, ch. 1.17.18.

Qu. Who are impugnors of this truth?

An. Hypocrites and Atheists.

Qu. What are Hypocrites?

An. Wels without water, such as pretend an outward holinesse, but inwardly are corrupt and venomous, chap. 3.13.17.

Qu. When shall these men appeare?

An. In the latter times, chap. 3.3.

Qu. How will they be disproued?

An. The heauens shall melt, and the earth be consumed with fire, and the Lord appearing in glory shall giue them the wages of vnrightheousnesse, chap. 3.10 and chap. 2.13.

Qu. Is there no hope of escaping?

An. No: for, he that spared not the Angels when they sinned, will not spare them, chap. 2.4.

The first Epistle generall of Iohn.

Question.

What is here set downe?

An. Two sorts of loue.

Qu. Which be they?

An. Loue of the world, and loue called charity.

Qu. In what consisteth the loue of the world?

An. In three things.

Qu. Which be they?

An. Concupiscence of the flesh, lust of the eyes, and pride of life, chap. 2.16.

Qu. What is concupiscence of the flesh?

An. An inclination of the heart, to enioy the pleasures of the body, as wantonnesse, chambering, sloath, drunkennesse, and such like.

Qu. What is the lust of the eyes?

An. A covetous and immoderate desire of worldly wealth, and all offences which doe accompany it for the obtaining thereof: as lying, theft, deceit, rapine, vsury, cozenage and such like.

Qu. What is pride of life?

An. In all things, as in meate, drinke, apparell, house-roume, and other things, to beare an arrogant contemptuous minde, straining to excell others.

Qu. What doth he then say touching such sinners?

An. That God is not in them, nor they in him, chap. 2.15.

Qu. What is charity?

An. A motion of the heart, whereby wee doe loue God, and in him, our neighbour.

Qu. What is it to loue God?

An. To keepe his commandments, chap. 5.2.

Qu. What is it to loue our neighbour?

An. To esteeme him as our selfe.

Qu. How many kindes of loue are there?

An. Two.

Qu. Which be they?

An. True, and fained loue.

Qu. Which call you true loue?

An. Not onely to helpe our brother with all we haue, but if neede require, to offer our life for him, chap. 3.16.

Qu. Which call you fained loue?

An. To loue in word, and not in deede, ch. 3.11.

Qu. What saith Saint Iohn as touching true louers?

An. That they dwell in God, and God in them, chap. 4.16.

Qu. What is it to dwell in God?

An. To be partakers of his grace, to the mortification of the flesh, and liuely demonstration of our faith.

Qu. How shall we know that God dwelleth in vs?

An. If wee see our brother want this worlds good, and doe not shut vp our compassion from him, but willingly relieue him, chap. 3.17.

Qu. What is said of him that hateth his brother?

An. That he walketh in darkenesse, chap. 2.11. Is the childe of the Diuell, chap. 3.10. abideth in death, chap. 3.11. Is a Man-slayer, and barred from eternall life, chap. 3.15.

The second and third Epistle of Iohn.

Question.

TO whom were these two last Epistles written?

An. The one to a certaine zealous Lady, the other to Gaius, a professor of the Gospell.

Qu. What doth he commend in the Lady?

An. The vertuous bringing vp of her children.

Qu. What in Gaius?

An. His testimony of faith, and hospitality toward strangers.

Qu. What doth he admonish them of?

An. To beware of deceiuers.

Qu. Who are those?

An. Such as would not confesse that Christ was come in the flesh.

Qu. How must they entertaine them?

An. They must not receiue them into their houses, nor bid them Good speede.

Qu. Why?

An. Because in so doing, they should be partakers of their euill deeds.

The Epistle of I V D E.

Question.

TO whom is this Epistle written?

An. To all Christian Churches.

Qu. What doth he exhort them vnto?

An. To contend for the maintenance of their faith.

Qu. Against whom?

An. Against Sectaries.

Qu. What is the condition of Sectaries?

An. To murmure, complaine, and walke after their owne lusts.

Qu. Whom doe they murmure against?

An. Gouvernours.

Qu. How doth he reprove them?

An. By the example of Michael the Arch-angell, who when he stroue with the Diuell about the body of Moses, blamed him not with cursed speaking, but onely said, The Lord rebuke thee.

Qu. What doth he mean by this example?

An. If it be not lawfull to raile vpon the Diuell, much lesse vpon Magistrates, be they neuer so wicked.

Qu. What is it to walke after our owne lusts?

An. To be directed by carnall iudgement, and not by the spirit of regeneration.

REVELATION.

Question.

First tell me what you vnderstand by Revelation?

An. The word interpreteth a laying open, or an vncovering of things that were before hid and shut vp in secret, which no liuing soule can know, but so farre forth as God shall please to disclose the same.

Qu. What is the main body of this Revelation?

An. High and mighty, as proceeding from the mouth of God, by the mediation of Iesus Christ.

Quest. To whom was it given?

An. To the Apostle Saint Iohn, and so consequently from him to the Church of God through all ages.

Quest. Where was Iohn when he receiued it?

An. In an Iland called Pathmos, enuironed with the Egean Sea, which Sea diuides Europe from Asia.

Qu. What did he there?

An. He was banished thither by the tyrant Domitian, about the yeare of our Lord 96. which tyrant sought to suppress the light of the Gospell: but the Lord in mercy did the more aduance it, as appears by adding a further discouery of his will, by the Booke of the Revelation.

Qu. What is the fruit of this Revelation?

An. Exceeding great, as we may gather by the words; Blessed be they that read, heare, and keepe in memory, those things which are written in this Prophesie, chap. 1. 3.

Qu. To whom was Iohn commanded to send it?

An. To the seauen Churches of Asia; namely, of Ephesus, Smyrna, Pergamus, Thiatira, Sardis, Philadelphia, and Laodicea, where, after the destruction of Ierusalem, Iohn did prosecute his holy calling in the Ministry.

Qu. What method doth he vse in the manner of his writing?

An. First a friendly salutation, and then a brieue narration.

Qu. How doth he salute them?

An. By wishing vnto them grace and peace.

Quest. What vnderstand you by grace?

An. The free loue and affection which God beareth toward vs for his owne sake, although indeede we deserve it not, but are in our selues the children of wrath and perdition.

Qu. What by peace?

An. All kinde of benefits both spirituall and temporall, which flow vnto vs from this fountaine of grace, which God the Father hath opened to the world, by the meanes of his Sonne.

Quest. In whose name salutes he them?

An. In the name of the Father, the seauen spirits, and of Iesus Christ, chap. 1. 4. 5.

Quest. What is meant by the seauen spirits?

An. The holy Ghost.

Qu. The holy Ghost being but one in person, why doth he describe him by the number of seauen?

An. Although the holy Ghost be but one in Diuine Essence, yet according to his seauen-fold operation which it had in the Churches of Asia, it is called by the name of seauen Spirits: not that it is in person diuers, but in power and vertue, according to the diuersity of those subjects in which it worketh.

Qu. But why is this placed in the second place, whereas the vsuall order teacheth vs to say, the Father, Sonne, and holy Ghost, and not the Father, holy Ghost, and so to put the Sonne last?

An. Iohn vseth this order, not that there is any degree of dignity in one person more then in another. For the Father is not greater then the Sonne, nor the Sonne greater then the holy Ghost: they are all of the same power, Maiesty and glory, nor is one before another: but the reason that moued Iohn to set our Saviour in the third place, was, because immediately, the narration (which is the

second point of the writing) chiefly concerneth Christ.

Qu. *As how?*

An. In describing him.

Qu. *How doth Iohn describe Christ?*

An. Two manner of wayes: first, as touching the excellency of his glory, as hee appeared vnto him in a vision, chap. 1. from 12. to 7.

Qu. *What was his office?*

An. It was three-fold, he had the office of a Prophet, of a Prince, and of a Priest.

Qu. *How did he shew himselfe a Prophet?*

An. In bearing witness of the truth, and reuealing the counsels of God vnto men.

Qu. *How a Prince?*

An. Two manner of wayes: first, by his victory ouer death: death is swallowed vp into victory, 1 Cor. 15. And secondly, because he hath dominion ouer all principalities and powers, both in heauen and vpon the earth, Ephes. 1. 21.

Qu. *How a Priest?*

An. In that he hath washed vs from our sinnes in his blood, by offering his body a Sacrifice for vs vpon the Crosse.

Qu. *Did Christ beare these three offices onely for himselfe?*

An. No: for the benefit of the faithfull, that as he was, so they might be both Prophets, Kings, and Priests: Prophets, in that he saith, I will power my Spirit vpon all flesh, and your sonnes and daughters shall prophesie: Kings, in that we shall reigne with him eternally: and Priests, for that true Christians doe offer the spirituall sacrifice of prayer, praise, and almes-deedes. Hebr. 13. 15. 16.

Qu. *Are then all Christians Priests alike?*

An. They are as touching the sacrifice aboue said, but not as touching Church-gouernment, for in this sense they are not called Priests, but Elders or Ministers.

Qu. *How doth he describe Christ, according as hee saw him in a vision?*

An. By certaine properties fit for the capacity of men, as that he was in a long roabe, girt with a girdle of gold, his hand as white as snow, his eyes as a flame of fire, his feete like vnto fine brasse, burning in a furnace, his voyce to the sound of many waters, in his right hand he had seauen starres, out of his mouth went a sharpe two-edged sword, and his face shone as the Sunne shineth in his strength.

Qu. *What gather we by this description?*

An. By his long roabe girt vnto him, we gather the readinesse of Christ in his Kingly and Princely office, to execute the worke of our saluation: by his white hand, his fulnesse of knowledge and wisdom: by his fiery eyes, his deepe insight into the darkest corners of the earth, and deepest secrets of mens hearts: by his feet of shining brasse, the purity and brightnesse of his wayes, and the power which he hath to tread downe his enemies, and therefore are his feet rather compared to brasse, then vnto gold, because gold is a softer metall, and not so fit to represent his invincible strength. By his voyce, compared to the noyse of many waters, we vnderstand the sound of the Gospell humbling some to their saluation, others to their confusion: By the Starres in his right hand, his faithfull Ministers, by whom he worketh, which as Stars should giue light vnto men by their doctrine and conuersion: By the two-edged sword, is vnder-

stood the powerfull word of God, entering and clesning the hearts of his children, and thrusting through the others to their destruction: and by his face shining like the Sunne at the highest, the vnspcakable brightnesse of his grace, whereby the Church is comforted and lightned in all truth and sincerity.

Qu. *Why doth he resemble the Churches to golden Candlestickes?*

An. Because as the Candlesticke, doth not giue the light, but the light is put vpon it: so the Church receiueth all her light put vpon her from Christ, for the doctrine of the Church (which is the light of the Church) is from God, and not of men.

Qu. *Vnto how many points may we draw the doctrine of this Booke?*

An. Vnto foure.

Qu. *Which be they?*

An. Precepts, prophesies, promises, and threatenings.

Qu. *Where in are the Precepts scene?*

An. In the instructions giuen vnto the seauen Churches.

Qu. *Vpon how many generall points doe these instructions consist?*

An. Vpon three, a commendation, a reprehension, and an exhortation.

Qu. *What doth Christ commend in them?*

An. Their vertues, as patience, labour, zeale in the Church of Ephesus, chap. 2. The workes of faith, repentance and charity, together with constancy in affliction, and true humility in the Church of Smyrna, chap. 2. 9. fortitude and valiant perseverance in the Church of Pergamus, that notwithstanding the martyrdome of Antipas, a man there put to death for religion, yet they were not terrified, but held fast the faith of Iesus Christ, and neuer forsooke it, chap. 2. 13. Loue and seruice toward their brethren, faith and assurance in the promises God, and increasing in piety, so that the end was better then the beginning, in the Church of Thyatira, cha. 2. 29. A little increase of faith, keeping of the word of God, and a free confession of his name, in the Church of Philadelphia, chap. 3. 8.

Qu. *What doth Christ reprehend in them?*

An. Their vices, as the lacke of loue in the Church of Ephesus, chap. 2. 4. Hypocrisie in the Church of Smyrna, of such as said they were Iewes, but indeede were the Synagogue of Sathan: that is, they did profess themselves Christians in word, but shewed it not in deede, chap. 1. 9. The bearing with false doctrine in the Church of Pergamus, for they suffered the Nicolaitans amongst them, that as Balaam did, taught the people of God to stumble in two things, causing them to commit Fornication, both in body and soule: in body, by abandoning their wives to common vse: in soule, by sacrificing to Idols, for superstition sake, chap. 1. 14. The like vice is reprehended in the Church of Thyatira, that suffered Isebel a wicked woman, to set a broach false and abominable doctrine, tending to Fornication and Idolatry amongst them, chap. 2. 20. At Sardis their workes are faire in outward shew, but inwardly nothing but filth and rottennesse, chap. 3. 1. At Laodicea, they were time-seruers, who halied betweene two opinions, and were neither hot nor cold, chap. 3. 15.

Qu. *What doth Christ exhort them vnto?*

An. Repentance and amendment of life.

Qu. *To their repentance, what is annexed?*

An. A

An. A gracious promise to be written in the Booke of life.

Qu. To their wilfull perseverance in their times, what is annexed?

An. A heauy threatning, that he will come suddenly vpon them, as a theefe, and they shall not know the houre, chap. 3. 3.

Qu. Having learned the state of things, as they stood for the present, when this Reuelation was given, what next succeedeth?

An. The prophesie of things to come, which is either generall, as touching such things as should happen to the whole World: or particular (but yet of more moment then the former) as touching such things as should happen to the Church.

Qu. What is the end of the Prophesie of the Church?

An. That the faithfull, admonished before-hand of the assaults and bloudy attempts, which the diuell and the world should make vpon the Church, might be confirmed in faith and patience, to stand resolute in despite of both, till the day of the coming of Christ Iesus.

Qu. What is the end of the Prophesie of the world?

An. To shew the iudgements that God would execute vpon the Enemies of his Church, and the sealing vp of the Elect before the execution of those iudgements, that they might be kept from euill, as appeareth by the 7. 8. 9. chapters.

Qu. If the Elect were kept from euill, to what end was this Reuelation given to fore-warne them that they should suffer trouble and persecution?

An. To be kept from euill, is vnderstood, that notwithstanding all the violence and persecution offered them, yet they were not overcome, or driuen from faith, or the hope they had of eternall happinesse, but therein they did ioy and triumph, howsoeuer the world thought them plunged in despaire and sorrow.

Qu. What is the second vision that Iohn had?

An. The vision wherein was reuealed vnto him the Maiesty of God the Father, to giue the greater authority vnto this booke, wherein his excellency is likewise set forth vnto vs, as well as the Sonnes, in a description fit for our capacity.

Qu. How is the glory of the Father described?

An. In these fixe things: in the figures of his office, of his nature, of his assistants, of his effects, of the instruments which hee employeth to that purpose, and of the euents that follow.

Qu. What is his office?

An. To iudge the whole earth, and therefore he is apprehended of Iohn, sitting vpon a throne, chap. 4. 3.

Qu. How is his nature represented?

An. By the beauty of the iasper stone, and the Sardine, chap. 4. 3.

Qu. Who are his assistants?

An. The honorable company of the Prophets and Apostles, clothed in white rayment, and crowned with gold, chap. 4. 4.

Qu. What are the effects of his magnificence?

An. Lightning, thunder, and voyces, &c.

Qu. Who be his instruments?

An. The company of the celestiaall creatures, in number foure: that is, so many as are needfull for the execution of the will of God, through all the corners of the world: and the whole army of Creatures vnder heauen, figured vnto vs by the Sea of glasse, like vnto Christall.

Qu. Why are the celestiaall creatures said to be full of eyes?

An. Because of their watchfulnesse in the seruice of God.

Qu. Why is the first compared vnto a Lyon?

An. Because of his courage.

Qu. Why the second to an Oxe?

An. Because of his strength.

Qu. Why hath the third the face of a man?

An. Because of his prudence.

Qu. Why is the fourth likened to a flying Eagle?

An. Because of his agility and swiftnesse.

Qu. What are the euents that follow the description of his magnificence?

An. The praise and glory which the Angels giue vnto him that sits vpon the throne, and the reuerence and homage which the Elders shew vnto him.

Qu. In what manner?

An. By prostrating themselves before him, casting their Crownes at his seete, chap. 4. 10.

Qu. Having procured so great authority to the words of this Reuelation, by the description of the Maiesty of the giuer what followes?

An. The preservation of the two bookes, whereof the one being great and large, written within and without, and sealed with seauen Seales, containeth the history of the world: the other being but little, includeth the history of the Church.

Qu. Who opens the seales of this booke?

An. Christ Iesus.

Qu. Were none solicited therunto but he?

An. Yes, a generall proclamation was made by an Angell, to see if any would open it, but none, neither in heauen nor earth, nor vnder the earth, was made able or worthy to open, or looke vpon the booke, saue the Lyon of the Tribe of Iuda, and the Lambe that stood in the midst of the throne, & of the Elders, which was Christ Iesus, chap. 5. 2. to 7.

Qu. What doe we learne by this, that none were able to vnclose the bookes, but he?

An. That hee is the onely Mediator betweene God and man, that no other creature, either in heauen or earth, is acquainted with the secret counsels of God, or can reueale them vnto vs, but he.

Qu. Why is he called a Lyon and a Lambe, names of contrary nature?

An. He is called a Lyon in respect of his power and strength, and a Lambe in respect of his patient sufferance.

Qu. What was contained in this Booke, when Christ had opened it?

An. The eternall purpose of God, for the punishing and powring forth of plagues vpon the world.

Qu. What moued him therunto?

An. The incredulity and wickednesse of men.

Qu. What were the plagues?

An. Of two sorts: either such as afflicted other creatures, as the earth, sea, herbes, plants, fountains, &c. ch. 8. or such as were inflicted vpon men, ch. 9.

Qu. What were those?

An. Those were of two sorts, either by way of torment or cruell murther.

Qu. What was the cause of that tyranny?

An. Smoake and sulphure which issued from the bottomlesse pit, whereby is figured the spirituall darkenesse, with which mens consciences were tormented: and from this darkenesse of minde, at the last did issue the other plague of slaughter and bloud shed, so many yeeres exprest and published through Christendome by the Popes of Rome, chap. 9. 15.

Q. What is the generall use of the precedents?

An. As touching the person of God, we learne three things. First, his loving fauour, in denouncing and giving knowledge before-hand, by euident tokens, what rigor he purposed to execute afterward, if he saw no amendment in the course of our liues, chap. 6. Secondly, his mercifull care over the Elect, in arming them with defensive Armour to couer them against the flood of those euils that were to ouerflow the whole world, chap. 17. Thirdly, the truth of his iustice, in executing all those plagues vpon the world, which he had fore-told, chap. 8. 9.

Q. What doe we learne as touching our selues?

An. Three things: attention to regard the threatnings of God; repentance, to be sorry for our sinnes; and amendment of life, to prevent the rigour of his iustice.

Q. What as touching the instruments of God, which he used in executing of his will?

An. Three things: First, that they were Angels: Secondly, that they were obedient at his becke: and thirdly, that they were expeditious in performing of their charge.

Q. What learne we as touching the Elect?

An. Three things: First, their place, they stood before the throne and before the Lambe: whereby is shewed, that as they are vnder the protection of God, so are they alwayes ready to doe him seruice. Secondly, their habite they were clothed in white Robes, washed in the blood of the Lambe: whereby is signified their pure, peaceable & ioyfull dignity. Thirdly, their victorie, they had Palmes in their hands: whereby we are put in minde of the combats which they had sustained for the name of God, and the eternall triumph which they haue in heauen, by the communion and fellowship of our Saviour Christ Iesus, chap. 7. 9.

Q. What as touching a naturall man?

An. A spirittuall misery which spreads it selfe into three branches: Poverty of heart, for lacke of vnderstanding: blindnesse of minde, for lacke of faith; and nakednesse of soule, for lacke of the white Robe of righteousness in Christ Iesus, chap. 3. 17.

Q. What as touching a regenerate man?

An. Three properties: strength of faith, keeping of the word of God, and free confession of his name, chap. 3. 8.

Q. Proceede vnto the vision of the second Booke: who held the second booke in his hand?

An. A mighty Angell, chap. 10. 1.

Q. Whom doe you vnderstand by this Angell?

An. Our Saviour Christ that held the booke open in his hand.

Q. How is he described?

An. In great glory and magnificence.

Q. To what end?

An. To procure the greater authority to this prophesie following.

Q. What was contained in the Booke which he held?

An. The propheticall history of the Church.

Q. To whom did he giue it?

An. To Iohn.

Q. How did he command him to use it?

An. He bad him cate it, that is, comprehend and thoroughly vnderstand it.

Q. How is the history of the Church diuided?

An. Into two parts, into the Ministry or deedes of the Prophets, & the whole body of the Church.

Q. In how many things consisteth the deeds of the Prophets, or Ministers of the Church?

An. In two parts, in their fighting vnder the Crosse, in their murdering, and in their raising vp againe.

Q. When began their fight?

An. Presently vpon the death of Christ.

Q. How long did it continue?

An. One thousand, two hundred and threescore yeares.

Quest. The Text saith dayes, chap. 11. 13.

An. True, but it is to be vnderstood yeares, after the example of Ezekiel and Daniel, who interpret their visions, in like manner, dayes for yeares.

Q. Who was prophesied that he should murder, and almost quite extinguish their doctine?

An. Pope Boniface the eight, who entred into the Papacy at the expiration of 1260. yeares, ch. 17.

Q. How did he enter?

An. Like a Foxe, by subtilty, who, in the night by a false Oracle, perswaded his predecessor Celestine to resigne his authority vnto him.

Quest. How did he rule when he had got it?

An. Like a hungry Lyon, killing and deuouring the Saints of God.

Quest. How long did he rule?

An. Three yeares and a halfe, during which time the Church of Christ seemed to be dead and lye vnhuried.

Quest. The Text saith of Sodome and Egypt, how then doe you say of Rome?

An. By Sodome and Egypt is figuratiuely vnderstood Rome, by reason of the likenesse it had with those two places, for the licentiousnesse and tyranny that was practised therein: for Sodome was not at that time, and Egypt was a countrey and not a City.

An. Who raised the Church againe?

Q. The spirit of life comming from God, ch. 11.

Quest. When?

An. Presently vpon the death of Boniface.

Q. How died Boniface?

An. Like a dogge, in prison, by the meanes of Sara Calumnus, and a French Knight called Nagaret.

Q. Did the spirit of God raise vp those that had bene slaine?

An. No.

Q. The Text saith, they ascended into heauen in a cloud?

An. Wee are to vnderstand by the vse of the Scripture, that the Church of the wicked is commonly called the world, or the earth: and the Church of the faithfull and Elect is called heauen: therefore when it is said they ascended vp into heauen, the meaning is, they were withdrawne from the tyranny of this wicked world, and gathered into the celestially Church: that is, seeing the Temple and publike places were not open vnto them, secret places were sanctified vnto them, as if it were heauen apart from the rest of the world.

Q. What effects followed this separation?

An. Feare and terror in their enemies, ioy and thanksgiuing in the Saints of God, that hee did vouchsafe to challenge his authority and foueraigne power over the world, chap. 11. 17.

Q. Having touched the ministry of the Church, let vs returne to the other part of our diuision, which was the whole body of the Church: how doth the whole body of the Church diuide it selfe?

An. Into two parts: into the Iewish Christian, and into the Christian Catholike Church, which consisteth

consisteth not onely of Iewes, but of the belceuing Gentiles also.

Qu. When began the Christian Iewish Church?

An. At the instant of the conception of our Saviour Christ.

Qu. When began the Christian Catholike Church?

An. At that time, when by the preaching of the Apostles, the Gentiles were converted, and did embrace the glad tidings of the Gospell.

Qu. What doth Saint Iohn here continue for our instruction?

An. The estate both of the Iewish and Christian Catholike Church warfaring, or as it was subject to the assaults of her enemies.

Qu. What is the Iewish Christian Church compared unto?

An. A woman with childe, chap. 12. 2.

Qu. Why?

An. Because like vnto a fruitfull Woman, it is continually to bring forth children vnto the Lord.

Qu. How is that woman described?

An. By her attyre, and by her standing, ch. 12. 1.

Qu. How was her attyre?

An. Of two sorts: the clothing of her body, and the ornament of her head.

Qu. How was her body clothed?

An. With the Sunne.

Qu. What was thereby signified?

An. The inestimable glory, given vnto the Church by God.

Qu. How was her head adorned?

An. With a Crowne of twelue Starres.

Qu. What is thereby signified?

An. The Kingdome of heauen, which belongeth vnto the Church.

Qu. How did she stand?

An. Vpon the Moone.

Qu. What doe we learne by that?

An. That the true Church trampleth vnder her feete all variableness, vnto which all things vnder the Moone are subiect.

Qu. What was her consist?

An. She tranelled, and was in danger to haue her childe deuoured, chap. 12. 4.

Qu. By whom?

An. By a fiery Dragon that had seauen heads, and vpon euery head a crowne, and ten hornes.

Qu. What doe you vnderstand by the Dragon?

An. Sathan.

Qu. What by his seauen heads?

An. His wonderfull policy and wisdom, able at once to disturbe theseauen Churches, that is, the vniuersall Church.

Qu. What by his seauen crownes?

An. His magnificence and authority, euery head being as the head of a King.

Qu. What by his ten hornes?

An. His great power, sufficiently furnished to hurt the whole world.

Qu. What is vnderstood by the childe whom hee would deuoure?

An. Christ mystically, that is, one and entire Christ in a mystery, compounded of the person of Christ, as of the Head; and of the body of the Church, as of all the Members thereof, vnited to the Head by his Spirit.

Qu. How was the childe deliuered?

An. God tooke it vp into heauen, and prepared a place for the Mother in the Wildernesse,

Qu. Did Sathans malice so end?

An. No: he gaue two assaults more.

Qu. Where was the first?

An. In heauen.

Qu. In what manner?

An. He accused the Elect of God day and night.

Qu. What was his successe?

An. He was throwne downe from thence by the power of Michael, that is, of Christ Iesus.

Qu. Where was his second assault?

An. In earth, vpon the mother of the childe, and vpon the Church of the Iewes, and the Church of the Gentiles, afterward gathered together in Christ.

Qu. How did the mother, that is, the Church of the Iewes escape in this assault?

An. She was carried by the power of God, as by the wings of an Eagle, into a place of refuge.

Qu. What place was that?

An. Pella, a Towne seated on the other side of Iordan, in a desert Countrey.

Qu. How did Sathan pursue her?

An. With a flood of water cast out of his mouth.

Qu. What vnderstand you by the flood of water?

An. The Romanes, which destroyed Ierusalem, and the Sanctuary that was therein.

Qu. Who dranke up that flood of water, that it did not hurt the Church?

An. The earth, that is, the wicked sort of the Iewes, whose bloody massacre satisfied the fury of the Romanes, so that the elect had liberty to escape.

Qu. When Sathan saw himselfe againe persecuted, how did he take it?

An. He was wroth, and made warre vpon the rest of the seede of the woman, that is, vpon the Christian Catholike Church.

Qu. How many principall things are we to note in the History of the Christian Catholike Church.

An. Three: her combate, her victory, and her glory.

Qu. With whom were her combats?

An. With two kinde of beasts: the one whereof had seauen heads, and came out of the sea: the other had two heads, and sprang out of the earth, chap. 13.

Qu. What doe you vnderstand by the first beast?

An. The Tyranny inflicted vpon the Church by the euill gouernment of the Romane Empire.

Qu. What by the second beast?

An. The persecution of the papisticall Hierarchy, by the succession of Popes.

Qu. Against whom doth the Church obtaine her victory?

An. Against the two beasts, and the Dragon before spoken of, and against the Whore of the spirituall Babylon described in the 17. chapter.

Qu. What is vnderstood by the Whore of Babylon?

An. The great Citie of Rome, which raigeth ouer the Kings of the earth, chap. 17. 18.

Qu. By what meanes doth the Church get victory over her enemies?

An. By the assistance of Christ her head and captaine.

Qu. Into how many parts doth his assistance spread?

An. Into foure: the preaching of his word, and the workes of faith, patience, obedience, let downe

in the 14. chapter, and also threatnings and iudgements proceeding from his diuine iustice, declared in the 15. and 16. chapters.

Qu. Wherein consisteth the glory of the Church?

An. In her perpetuall triumph in the world to come, ioyned to her bridegroom Christ Iesus, in soy that neuer shall haue end, a taste of which joy, is in some sort, made manifest to vs in chapter 21. and 22.

Qu. What shall become of the enemies of the Church?

An. They shall haue their portion in the Lake

that burneth with fire and Brimstone, which is the second death, chap. 21. 8.

Qu. How many kindes of deaths are there incident to man?

An. Two: the first, which is a separation of the soule and body; and of this kinde of death all sorts of people must taste, as well the godly as vngodly: and the second, which is a separation of the soule and body from the presence of God, for euer, to remaine in darkenesse: and this is the death that the wicked onely must dye.

FINIS.

25133

Way